MISSIONARY HERALD

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THE FIELD IS THE WORLD

Each One Reach One

A Dental Hospital in Congo

THE Baptists in the West Midlands under the energetic and capable leadership of their Area Superintendent, the Rev. A. J. Klaiber, and a special commission, have been taking Baptist Advance in earnest. Special meetings have been held in the different districts of the Association to stimulate the life of the churches. It may well be that similar efforts have been made in other parts of the country. But the West Midland Baptists have hit on a good, easily-remembered slogan : Each One Reach One.

It is a good slogan because it reminds each individual of his own responsibility in the matter of evangelism. It echoes that third clause of the Declaration of Principle which is the basis of the Baptist Union :—

> " It is the chief duty of every disciple to bear personal witness to the Gospel of Jesus Christ, and to take part in the evangelization of the world."

Moreover, it takes us back to New Testament practice reminding us of the first disciples of our Lord. The old familiar words of the Fourth Gospel come into our minds : " He first findeth his own brother Simon and saith unto him, We have found the Messias. And he brought him to Jesus. . . . Philip findeth Nathanael, and saith unto him : We have found him of whom Moses in the law and the prophets did write, Jesus . . ." It was, of course, by such personal witness and effort that, under God, the Church so rapidly spread through the Roman world. And it is interesting to note that at the Willingen Conference stress was laid on the need for the Church everywhere to-day to have this missionary outreach. Eagerness to win others for Christ is one of the essential marks of a living Church. Eagerness to win another for Christ is an essential mark of a sound and mature Christian.

WHAT a difference it would make to our Baptist churches not only in the West Midlands but everywhere, if this slogan were acted upon. We should see the figures for baptisms growing rapidly ; we should hear of larger congregations. Our financial difficulties would tend to disappear because there would be more to share the burden. And the benefits would be not just in terms of those who were added to the Church. Those who did the reaching would find new powers developing, and a great deepening of spiritual experience. No one can serve the Lord Jesus by winning another for Him without gaining an immediate reward in joy and peace.

One of the reasons for much of the weakness in the present work and witness of the churches is that so few members have the courage to venture forth in an effort to win others. Far too much evangelistic work is left to ministers, or evangelists specially called in, or Sunday School teachers.

IS it that there is something defective in the understanding which many have of the Christian faith ? It is a remarkable fact that there are church members who give no real support to the B.M.S. They seem to be quite unaware of their obligation to fulfil their Lord's command. Some of them, indeed, by their attitude and sometimes by their statements, discourage others from supporting. Here there is a challenge to all loyal friends of the Society. There is a great opportunity too. If each one who now prays, works and gives, could win but one other to do the same during 1953, then what a change there would be in the affairs of the Society ! Each one reach one ! Too often now when appeals are made for increased giving, the faithful give more and make greater sacrifices.

And we praise God that they do. If, however, the number of contributing members in the churches could be increased, then there would be a new source of income. But more important still, the churches would benefit because the number of their completely committed members would have increased. And the members concerned would benefit because they would have learned the blessedness of giving and the happiness which comes from full surrender to Christ. Each one reach one !—and make 1953 a happy new year for all.

To New Ministers

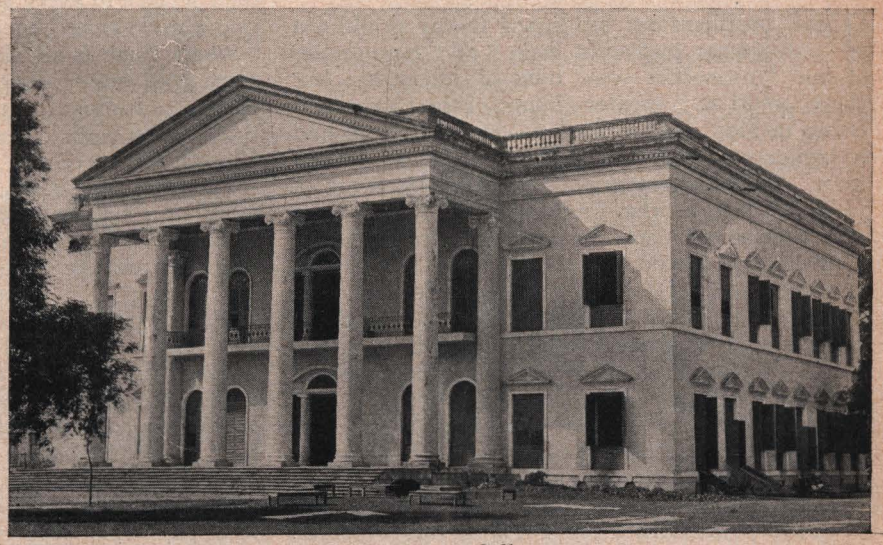
By His Excellency Dr. H. C. MOOKERJEE, Governor of West Bengal

We are now able to give part of His Excellency's speech at the last Annual Meeting of the Convocation of Serampore College

THROUGH the Charter granted to the College by the King of Denmark in 1827, ratified by Bengal Act No. IV of 1918, Serampore is a University, and is at the present time exercising the functions of a University in the Faculty of Theology. In addition, it is doing the teaching work of a University College in the three Faculties of Art, Science and Theology. There is a very definite place in our University life for smaller institutions like Serampore, where students and staff come into intimate contact through residence on the same campus. Here attention can be concentrated on academic work under circumstances more congenial to such interests than those at present prevailing in some larger centres.

It is, however, the work of the College as University with its theological interests that is uppermost in our minds to-day, and I notice with gratification that this good work is being extended into many parts of India, so that, at this present time, no less than seventeen colleges throughout India are affiliated with Serampore and together with the College here are carrying forward the important work of Theological Education for the ministry of the Christian Church in India, Pakistan and Ceylon. I regard this as a real contribution to the well-being of our country. Serampore, with its University Fellowship of Colleges representative of the various communions of the Christian Church, is providing the Church with an educated ministry, and with trained, devoted and godly leadership—a valuable and greatly needed service to a community desirous of serving God and man and promoting the truest interests of the people.

IT is worthy of remark that Serampore College, both in the days of its inception more than one hundred and thirty years ago and to-day when it is exercising its University functions widely, has strenuously endeavoured to combine a high standard of efficiency and attainment with a large-hearted spirit of comprehensiveness and co-operation. Evidence of the former to-day



Serampore College

consists in the good standing accorded to the degrees and diplomas of Serampore in the field of learning. Proof of the latter is found in the fact that, at this graduation ceremony, so many students from so many different parts of our Motherland have earned their degrees on the successful termination of their studies in colleges representing many different Church traditions.

This, it seems to me, has a message for the students themselves. I urge upon them the necessity of these same qualities: the necessity for discipline of mind and life and devotion of effort that characterize the right pursuit of true learning, the abandonment of oneself to truth which, in scriptural language, "shall make you free," and the necessity further of that magnanimity that can welcome the co-operation of one's fellow workers in all spheres of life, including the theological, with an utter self-giving that is of the essence of the Christian spirit and the highest mark of the Christian minister.

For the student the opportunity to gather knowledge and wisdom is a sufficient reward in itself, but we do recognize that academic distinctions won by dint of honest labour command respect from all right-thinking men everywhere. I am glad, therefore, that this reward in the shape of diplomas and degrees granted to-day has come to you, but I hope that, with it, you will desire a higher gift. For the highest purpose of education should be the attainment of a stalwart, worthy, godly character, which adds lustre to other achievements, and without which life is scarcely worth living. Our country needs to-day, not so much men of wealth or rank or even of genius, as men and women of character.

THE problems we are facing to-day would not disappear overnight even if all the graduates of our Universities were men of character, but there would be a greater chance of these problems being tackled, and tackled successfully, if we had a higher proportion of such men. "An honest man", as the saying goes, "is the noblest work of God"; but in the production of honest men our homes, our schools, our colleges and our Universities should co-operate with God. I, therefore, appeal to you to remember that your character is more important than your career, and that it is your character that is going to make or mar your worth as individuals and as citizens of our common beloved Motherland.

Many of those who have graduated to-day will be entering the ministry of the Church in India. You are giving yourselves to a work that is of the highest importance, and which holds within it great potentialities for good to the Christian Churches and through them to all around us.

It is my considered judgment that these are days of unparalleled opportunities for the Christian Church in India of becoming the means whereby the power of God's salvation may be ministered to the people individually and collectively. There are great things to be done, and Christians may aid greatly in their accomplishment. If "righteousness exalteth a nation," those who worship and serve the holy and righteous God by standing steadfast for truth, for social and economic justice and for integrity of character, can help materially in building the edifice of society upon sure and lasting foundations. If "the fear of the Lord is the beginning of wisdom," then God-fearing men and women bring to a people that understanding of right purposes, that clear insight into the issues of truth and falsehood, which may guide them with certainty in the hour of crisis and make them firm in the day of testing. And if "to love mercy is better than sacrifices," then those who stand under the mercy of God may communicate that gracious way of life and make religious practice a power for good, for the service and health of society.

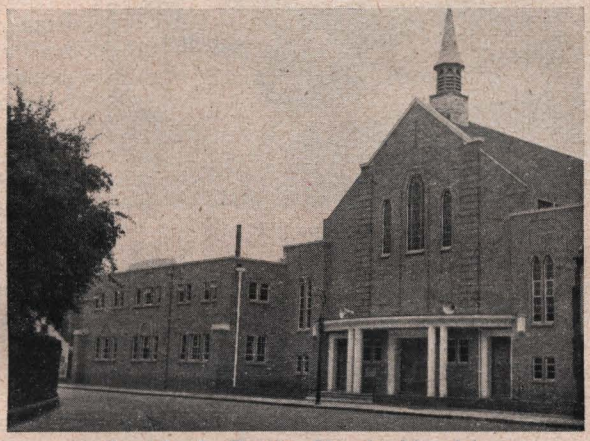
IT is, therefore, not an accident that the Christian piety and zeal for which this College stands has expressed itself in service for the nation, in helping towards the maintenance of standards of social righteousness, and in signal contributions to education and culture. Let this be our inspiration and guiding star to-day. Let ministers and members of the Christian Church be true to their Master and show the spirit that is His, in service and in self-giving. Let them be prepared to help their fellows in every possible way; let them take into their hearts the needs of all, and, because "where there is no vision the people perish," let them hold before their own eyes and in the sight of all the lasting truth of God. This is the door that is open wide in India to-day for the Christian Church to enter.

Let every Christian, lay and ordained, bear in mind the fundamental truth that in order to fulfil his God-given mission he must not be content with merely bearing the name of his Master and Lord; that something more is required of him and that something is that he should be a Christian not only in word but also in deed. If I have any message to give to those who have won distinctions for theological studies to-day, it is that they should not only be themselves Christians in the real sense of the term, but that they should put forth the most strenuous efforts of which they are capable to turn nominal Christians into real Christians worthy of the name they bear.

Two-Way Giving

TWO years ago very serious defects were found in the structure of the beautiful Memorial Baptist Church at Barisal. After expert advice had been taken, it was decided to put in hand the necessary repairs, but the cost of these was far beyond the means of the local Bengali congregation. Letters were sent to friends of the Church appealing for assistance. Copies of this letter came to some friends in Norwich, and St. Mary's Church took a special collection and sent a generous gift.

This year St. Mary's is being rebuilt from the ruins of the blitz. When Barisal heard of it they decided to take a collection to help St. Mary's in its appeal. It was not expected that Barisal people would be able to raise much ; perhaps five or ten rupees would be a token of their interest and fellowship. It was then a matter of special rejoicing when Barisal sent Rs. 50 (about £5).



St. Mary's Baptist Church, Norwich

The Church overseas is still thought of as the receiving Church, and of the Church in Britain as the sending and giving Church. This gift from Barisal, small though it is, is a demonstration that Christian fellowship in giving and receiving is not one-way traffic, but two-way traffic.

With the gift the Barisal Church sent through its pastor, the Rev. Manaranjan Haldar, the following letter :

To the Reverend Pastor, Secretary and Members of St. Mary's Baptist Church, Norwich, England.

BELOVED FRIENDS IN CHRIST,

We send to you with exceeding grateful hearts our thanks for your beautiful gift to us of Rs. 171 (£17 1s.), which we received from you for the repair of our house of worship, and especially as we have come to know that your own house of worship was completely destroyed by enemy bombs during the last great war, and that you are all so concerned in its rebuilding and need so much money for it. At such a time of your great need this gift to us is particularly memorable.

Although in membership our church is not very small, yet it is composed mainly of poor people. But hearing of the condition of your church we have collected a small gift of Rupees Fifty (£5) and have sent it through our friend, Rev. E. L. Wenger. We would be very happy if you will accept this very small token from us.

Real love and fellowship surmount every barrier of country and time. Such love we have received in Christ Jesus. This generosity and magnanimity of yours expresses to us that love of Jesus. With all our hearts we desire and pray that God may bring to fruition all your endeavours.

Please accept our love and greetings in Christ Jesus.

On behalf of the Barisal Baptist Church,
Your humble servant,
MANARANJAN HALDAR (Pastor).

The Story of Mafuta

MANY years ago Bikuta, as a little girl in a village some twelve miles away from Wathen, listened to a visiting missionary and desired passionately to come to the mission school to be taught. Her desire was never fulfilled, but she did learn to read in her village and became a Christian, remaining faithful through the years in many difficulties. She determined that her daughter would come in her place. Alas, her husband Banswamina, who fished in the Congo River many miles away down a steep path to the valley, was far from being a Christian. He drank

Learning to make baskets at Wathen

palm wine with the other men and danced to the drums on moonlit nights. He also treated her badly and refused to let their daughter Mafuta come to school. However, the time came when Mafuta was carried in to Wathen very sick indeed. The Belgian doctor who visited the station in those days advised treatment; but for some time the missionaries despaired of her life. When she did get better her father relented and said that she might go to school.

MAFUTA has been at Wathen for three years now. She is sturdy and capable and very ready with her laughter, only occasionally showing traces of her father's obstinacy. Some time ago a letter was received asking permission for Mafuta to go to see her father, for he had trodden on the spine of a fish and his foot had become badly infected with the leg swollen to the thigh, and there was no way for him to reach the dispensary. She appeared in the doorway of the dispensary with the letter in her hand. "Isn't there any way he can be helped? Couldn't the schoolboys from that district go to carry him in?" There was no desire to create a precedent which could not be followed on future occasions, but one of the dispensary boys, a Christian from that district, was asked if he would go and try to persuade the chief to have him brought in or to see what help could be given to him on the spot. Mvula very gladly agreed to go and set off immediately in spite of threatening rain. The following morning he returned with the news that the foot had been opened and much pus had come away, and that Mafuta's father was very grateful for the help that Mvula was able to give.

THE very next Communion week-end Bikuta came, looking so very happy, with the news that her husband had "stood up" and wished to "follow". Later that day Banswamina himself came limping, dressed in a beautiful white suit and looking a little shy! He repeated the formula that the enquirers often use:

> "I have served the devil a long time but have gained nothing. Then I went to the House of God and heard this teaching: *I am the Vine, you are the branches. He that abides in Me, and I in him, he it is that bears much fruit, for apart from Me you can do nothing.*"

Evangelistic Opportunities Among the Meos

IN Gurgaon district, East Punjab, and in the adjoining Alwar State, there lived until 1947 a large Mohammedan agricultural community called the Meos. They were the biggest group in much of this area, numbering six lacs, and the area is called Mewat after them. They were late converts to Islam, and have never completely adopted Mohammedan customs. Some of them have mixed Hindu and Mohammedan names, and until recently they frequently joined in festivities with their Hindu neighbours.

BEFORE partition intense rivalry had developed between the Meos and the biggest Hindu group in the area, the Jats. Weapons were collected, parties of men drilled, and in the summer of 1947, even before partition, fighting broke out. Many villages were burnt and a large number of casualties were brought to the Baptist Missionary Society Hospital at Palwal. Eventually the rising was put down by the military, and the Meos were disarmed and placed under strict police supervision. During the next few months a mass trek to Pakistan took place, especially from Alwar State. But even in Pakistan the Meos felt that they were unwanted. Their Mohammedan brethren were scandalized by their unorthodox ways and made them feel unwelcome, and so large numbers of them returned to India. Arrived there, they found that in many cases their land had been given to Hindu refugees from Pakistan.

IN these circumstances many of them felt dissatisfied with their religious leaders. The Arya Samaj tried to induce them to become Hindus. One of their leaders, named Kamal Khan, had been befriended by the doctor at the B.M.S. hospital in Palwal, and he said that if his people changed their religion they would accept Christianity. It was therefore decided last year to ask Rev. Abdul Haq, a well-known evangelistic preacher, to conduct special meetings during the autumn of 1951. Kamal Khan arranged these. In most of the villages visited large groups listened eagerly to Rev. Abdul Haq's messages, and many gospels were bought. The Meos had a bad reputation for lawlessness, but the Mission workers were received with courtesy and interest. We consider that this field is really promising, and may afford the first opportunity of a mass movement from Islam to Christianity.

"Maggie"

By WINIFRED N. HADDEN

MARGARET GERTRUDE RATTRAY, who died last June at the age of eighty-five, was one of the most outstanding and picturesque of our Congolese converts.

She was rescued as a child of twelve from a slave market's auction platform in the port of Matadi, in Lower Congo, as early as 1878. Later, through the kind interest of a certain Captain Rattray—whose name she afterwards bore—Maggie gained the shores of America, and was enrolled in the famous Spelman's Seminary in Georgia. She remained in Missionary Teachers' Training there for no less than nine years, and returned to the Congo as a trained teacher in 1899, serving first at the village of Ikoko, and then from 1912 at Tondo. Maggie threw herself into things with a zeal that matched that of the missionaries. Her work bore fruit; hundreds of men and women in the Tondo area and far afield know Christ to-day because she introduced them to the Saviour when they were little children.

Maggie received recognition several times from the Belgian Government for her long and faithful service.

WHEN we of the B.M.S. took over Tondo station from the American Baptists in 1946, Maggie was still teaching, though advanced in years.

The little figure, crowned with the floppy white panama hat, worn at an unwittingly rakish angle, would stump up our veranda steps each day. "Is anybody in?" she would query, in her delightful English with the Scots-American accent. And then she would sing a snatch of song, "Happy Day, Happy Day when Jesus washed my sins away." In her chatting over a beloved cup of tea, Maggie would tell of the old days; and in a moment one was living with her in those early stirring times. Maggie was thus a great link with the past, and she kept the spiritual glow of those times alight within her to the end.

Village girls at Tondo

The New Calabar College

THE opening of the new Calabar College, Kingston, Jamaica, received considerable attention in the Jamaica Press ; and a recording of it was broadcast the following Sunday by Radio Jamaica. The event was an unqualified success.

The platform party, together with a large number of ministers, the staff of the High School, and the thirteen Theological students, awaited the Governor and Lady Foot on the College veranda. On their arrival the procession was formed which proceeded to the College Library where Lady Foot unveiled a plaque giving the main facts about the College. This ceremony was relayed to a crowd of well over one thousand five hundred people who were gathered for the Dedication Service. The procession then proceeded to the School Administrative Block where Lady Foot unveiled the School plaque, and then on to the platform from which the Dedicatory service was conducted. Many messages of goodwill, including one from the Society, were read.

Sir Hugh Foot, Governor of Jamaica, speaking at the opening

(Picture by courtesy of "The Gleaner")

THE Rev. Keith Tucker, M.A., presided over the function, and in his address spoke of the ideals of the pioneers when they first formed Calabar College, and proceeded to show how necessary those ideals are in the present world.

The procession led by Rev. Keith Tucker and Lady Foot

(Picture by courtesy of "The Gleaner")

The second speaker, the Hon. L. L. Simmonds, M.H.R., Minister of Education, paid a tribute to the men whom Calabar had produced. His Excellency the Governor then made a splendid speech. He said that there were few Institutions in Jamaica with which he would rather have his name associated than Calabar. He made a masterly survey of the needs of modern Jamaica, and showed how the type of men that Calabar could produce was the type best fitted to meet those needs. It was really a great utterance, all the more welcome for the evident sincerity in all that was said.

A COLLECTION was then taken for the College Chapel, and this realized £87 10s., a very good offering indeed for Jamaica.

A vote of thanks was proposed by the Hon. Philip Sherlock, an old boy of the High School, now a Vice-Principal of the University College of the West Indies, and was seconded by the Rev. A. E. Brown, Acting Secretary of the Jamaica Baptist Union.

After the ceremony, the Governor and Lady Foot carried out a thorough inspection of the School premises, and expressed great pleasure at what they had seen.

The new buildings of the Calabar College

Top : *Classrooms and dormitories in process of erection*

Middle : *Left : Lecture rooms and libraries* *Right : President's house and College dining room*

Bottom : *Left : Covered way leading to students' blocks* *Right : Entrance to President's house*

Hen Parties at Balangir

By LOIS M. CASE

FOR about twenty-five years it has been a feature of Women's Work in the West Utkal District, during certain seasons of the year to invite small groups of village Christian women to stay in Balangir with us for periods of worship and religious instruction, away from the distractions of village life. Definite and cheering results from these sessions—usually a week or ten days—were seen, but it was realized only too clearly that with the large numbers of villages in our community, and with Bargarh and Padampur districts too distant for the women to come at all, we were touching a very small number of women, and that often those who needed most help, did not realize it and did not bother to come.

So recently we have been trying out a slightly different plan by which we tried to deepen the religious experience and knowledge of the women leaders of the various churches, i.e., the deacons' wives. These live all the year round with the ordinary village women. If they knew more, we reasoned, could they not, through the every-day life of the village, show the more ignorant people how to follow Christ? The number of these women being smaller we could hope to get all in from every church in a few months, and as they were experienced, baptized Christians, we could hope to get further with them than with a mixed group. Accordingly, early in October 1951 we invited, through the Pastor, the churches of the Loisinga area to send in all deacons' wives who could come for a week.

THE response was good, for eleven churches sent in twenty-nine women. They were followed by fifteen deacons' wives from four churches (with branch churches) of the Kurulapali area. In this way between October 21st, 1951, and April 17th, 1952, 109 deacons' wives, representing fifty-five churches, came in and stayed for a week or ten days. We managed to pay bus fares, so that the Bargarh and Padampur churches sent in their deacons' wives too. Throughout the courses their position as leaders was stressed, and all agreed to try to do certain things in their own village on their return, such as—

(*a*) To teach their own children to say "Thank you" before eating, and to persuade other mothers to do the same.

(*b*) To teach every woman and girl in the village to pray the publican's prayer once a day. In Oriya it is, "Lord, I am a sinner; have mercy on me."

(*c*) To regard the laying aside of the daily rice collection as a personal offering to God, and to offer it to Him personally with thanks as they handled it, and to get others to do the same, etc.

These matters were purposely chosen, for many of our people say that they do not know how to pray, and the publican's prayer is a start within reach of the most ignorant, and in many cases too, the daily handful of rice given to God is regarded as a bothersome dole for the worker.

ANOTHER special feature of these women-leaders' classes was the small prayer circles held every day with every group. The majority of our women regard prayer as a matter for the Mission worker or educated boy (and from the length and high-flown language of many of our prayers, I do not wonder at their diffidence!) Believing that regular personal contact with our Lord Himself is the very life-blood of the Christian, we tried to give these women a first-hand experience of prayer and praise, hoping that even a week of such experience would fire them to continue in their own homes. With every successive group, before the close of every morning session, we divided into little groups of four or five with a leader, and encouraged everyone to say something aloud to God even if only one sentence. Only one qualification was stressed as necessary—sincerity. Some even in those tiny groups could not open their mouths for a day or two, and the trembling husky voices of many who did, testified to what it cost.

BUT before their week was over, everybody always managed to say something to God, and many petitions were heart-warming in their simplicity and trust. We had some difficult moments, such as when two sisters—deacons' wives from different villages in the Bargarh area—came in with their group the day before Good Friday. Both had been married for many years without children, and both had been for treatment at Juggidispur, without result. But they came in with the firm conviction that coming to worship God in Balangir for a week would ensure God

giving them the desired sons! They began by fasting all day Good Friday (though attending classes and the public service), and giving the day's food money to God. Day by day in their prayer circles they asked for a child, and requested all who led in prayer at the classes to ask the same gift for them. Their faith was real and sustained, and at the end of their stay, they went home radiant with hope. (I greatly hope to meet them again during the cold season touring to know how God has met with them, for whether He gives them children or not, He surely will give them something of Himself because of their sincerity and faith.) Everybody went home knowing that she could speak personally to God, and that He would listen. We suggested that when they were at home, every woman should pray to God for her own family once a day, mentioning them by name. This was to give them a start, for when one is illiterate and cannot read the Bible, it is the starting to pray which is difficult. And indeed our literacy problem is acute and colossal. Out of our 109 women leaders, fourteen claimed to read a little, but only five could read intelligibly.

SOME of the things we tried were not a success. We hoped to teach the women to tell simple Bible stories to others, but it proved beyond them. As one woman so feelingly said, "When we hear the stories and try to tell them with your help, we really feel we can. Then in the evening we try amongst ourselves, and it is all a muddle." We also tried to see if, with little pictures, they could tell Luke xv. stories, but they could not use the pictures unaided.

Nevertheless, these weeks with the deacons' wives cheered us. They were aware of their opportunities and responsibilities, and were keen to learn and to help. They were ready to talk, and the Bible classes gave opportunities for frank discussions of village problems—weddings, quarrels, etc.—and what Christ's teaching was about them. Some simple village hygiene talks with Dr. Rutherford's "jet" pictures were much enjoyed. Most of all, our Communion Services with every group gave us a vivid sense of our Saviour's love and saving power for every one of us.

We hope to have the deacons' wives in again within a year, and go on from last year's course. Meantime for the rains we have half-a-dozen young adolescent girls, who have not been to school, in from the Patna District for four months' pre-marriage course. They are learning to tell Bible stories as well as wrestling with the three R's, needlework, village hygiene, etc. Their energy and liveliness are a joy to us, nor is life with them without its unconscious humour, as when a fortnight ago a young demure girl joined our class, I asked her name and was meekly told "Jehovah"!

FROM FAR AND NEAR

Witnessing in China

A CORRESPONDENT writes from Hong Kong: We have heard of cases in other parts of China where Chinese Christian leaders have continued their work and witness, knowing full well that their end will be imprisonment if not worse. The trial of one man continued over two weeks, and instead of making a confession as expected he preached a sermon. He was sent to prison. He was given a further chance to confess but again refused, and then went back to prison again and possibly to his death. Another Chinese Pastor reports that he is come to a place where he is like Elijah as he sat under the juniper tree (1 Kings xix. 4). But he would assure his friends that whatever they might hear, they must know that he loves them still. Another Chinese leader writes saying: "I am reminded that Pentecost, leading us in the right way and cleansing out evil and darkness. It appears that the light of the Lord is hid by darkness, many having left the true way. We pray that the Lord using the Spirit with great power and might will change men's hearts so that they will return to the Lord."

China itself becomes increasingly suspicious and distrustful of Hong Kong and all that goes on here. Chinese Christians on the mainland are warned against reading any Christian material published in this place.

Trade on the mainland was more or less at a standstill for many months, but it was not so much the loss of trade which worried Chinese business men, but the daily prospect that they might be accused of some misdemeanour committed perhaps years ago. During these campaigns there has been a great clean-up, too, against what is called subversive literature. The commercial press and all the main book stores in Shanghai and other large cities have all been re-examined, and thousands and thousands of books together with their plates have been destroyed. Amongst the literature thus destroyed was not only much of a Christian origin, but all the works of such men as T. S. Chang of Yenching and Y. L. Feng of Tsinghua—men who have been very close to the Communist regime from its inception.

Midwifery in the Kond Hills

MISS I. V. WRIGHT reports from Udayagiri: The hospital continues to make contacts in villages where, as yet, there are no Christians. One such incident is worth recording, for we feel that it may be the beginning for awakening interest and that

it will not be very long before we hear that these folk want to learn. Last month a man came to hospital asking us to take the car to a village thirty miles away where his daughter-in-law had been in labour with her first baby for three days and could not get delivered. We took the car to the village and proceeded across the fields to the part of the village where she lived. They were Oriya-speaking people, and we found the girl in a small outhouse surrounded by six or seven older women. When I opened the midwifery bag to prepare to make my examination there was immediate consternation and all the women started to weep. However, eventually we got them all outside, with the exception of one who was more sensible, and I was able even so with great difficulty to examine her. When I said we must take her to hospital there was more weeping, and of course much delay in getting things together for the journey. Eventually they brought a bed and carried her across the fields to the waiting car, and accompanied by husband and mother-in-law we set off. After twenty-four hours in hospital it was apparent that the baby could not be born naturally, and so, late on Friday night, she was delivered of a bonny boy by Cæsarian section.

For two or three days, although pleased that the baby was a boy, mother-in-law and husband remained sullen and unresponsive, but when they realized that all was well they became friendly and interested. By the time Kanchono and her baby were ready for discharge we were great friends, and they insisted that we must go with them. Dr. and Mrs. Thomas, one of the Staff nurses and I went with them. They gave us a great welcome and had cooked an excellent rice and curry for us. It was Sunday and we had arranged to go on to the village of Odigaro (Bear's Hole) for the service. Kanchono's husband accompanied us. It was little more than a mile with a beautiful river to wade through. The tiny church at Odigaro was filled with the Christians who were all ready for the service. Dr. Thomas led the service, and a flannelgraph of the houses built on the rock and on the sand held their attention wonderfully. A great work is being done there by a preacher, who though not well educated, is very keen on his job and walks many miles teaching the people of his area. They are all very well taught too, and as we took leave of them at the close of the service he set out to walk four miles to the village of Srasananda to take their service. We returned to Kereri to find a cup of tea waiting for us and, after prayer with the family, we returned home praying that before long there would be a request for teaching from Kereri.

Arrival of Generators and Drugs at Bolobo

DR. AND MRS. JACK GRAY write :

Lying on the grass in front of the hospital on our return we found a huge box. Carrying it up from the beach, I was assured by some of the workmen, had been the " Father of all palavers ". It weighed more than half a ton. A few days after our arrival we opened the box to unpack the electrical generator, the generous gift of the Glasgow M.M.A. This generator has now been temporarily installed near the operating theatre, and inside the theatre are two new operating lamps—one a mobile unit and the other fixed above the table. These too had been waiting in boxes on our arrival. The mobile unit is the gift of the Hawick Baptist Church. With us in our luggage we had several instruments and a medical bag, the latter having been presented by the Kelso friends. At the first prayer meeting of the hospital infirmiers I took the opportunity of showing these things to the boys.

I told them of the people who had given them, and together we gave thanks and dedicated them to the service of the Lord here. The operating lights are a tremendous boon to us, especially when we are called upon during the night. The hospital used to have electric light when there was a big machine on the station, so the wards were wired, and we have been able to connect them up too.

A few days after our return a further instalment of goods arrived in the shape of thirty-six boxes of drugs and medical supplies which had been ordered from home.

Among the Children in Hospital

DR. MURIEL RIGDEN GREEN writes :

I would like you to meet two little patients of mine who are in hospital just now. One is a boy of eight who has heart disease. He comes from quite a wealthy Hindu home, and is enjoying reading a Children's Bible I have given him. The other patient is a little Hindu servant girl of ten. Her parents are so poor she has to help earn her living. While taking a cooking pot from the fire she got badly burnt all over her legs. She is getting better now. She cannot read. The little boy, who is allowed up now, visits this little girl each day as she is in another ward, and reads to her from his book. It has cheered my heart to see these two sitting together while the boy teaches and the little girl learns.

News from Udayagiri

DR. AND MRS. S. F. THOMAS report :

Miss Staples has now taken over the management of the schools from me, but though the children will be on holiday until the beginning of September there are quite a number of administrative jobs to be done. We are all delighted with the new Middle School roof which was completed in May, it certainly makes the whole place look like new, and we hope that the children will now take a real pride in their building. We are anxious to collect suitable posters and other large pictures while we are on furlough, so that the classrooms may be brightened up too.

The hospital continues busy, and numbers of patients are coming up for operations which they want doing before we leave ! One day the " shutters " will have to go up ! New building schemes are in progress, but will not be completed before we leave. We are having an extension to the present buildings to provide a Nurses' Lecture Room and Chapel—the latter we have had in mind for many years, and now with help from friends at home we have been able to get started. The Lecture Room, too, is an essential if our Nurses' Training School is to continue its recognition from the Government.

Fellowship in Prayer

Based on the Prayer Calendar

January 4–10.—This week, being the first full week of the year, is widely observed as the Universal Week of Prayer. Our theme for prayer is the Universal Church. In our own country there is need for more unity, more co-operation and fellowship among the various denominations, and for all denominations to be truer to the Gospel both in preaching and in practice. Overseas many of the so-called " young " churches are facing grave problems through political unrest. Give thanks to God for the faithful witness of His servants everywhere, and for those bodies such as the World Council of Churches which are seeking to strengthen the work and witness of the Church.

January 11–17.—The subject is Barisal in Pakistan. Here, in the rice-growing Beel country, the Bengal Baptist Union has sixty churches with some 3,600 members. Your prayers are asked for those engaged in pastoral and evangelistic work, for the staff of the Girls' Boarding School, for those engaged in women's work, especially at Shanti Kutir, and for the recently settled missionaries working away at their language study.

January 18–24.—There will be three important stations in our thoughts this week : Chittagong, Chandraghona, and Rangamati. Chittagong on the eastern side of the Bay of Bengal, is a seaport of Pakistan. There our missionaries are engaged in church and pastoral work. At Chandraghona there is a hospital and a leper colony. Rangamati is a centre from which our workers go out into the surrounding district.

January 25–31.—Our prayers are asked for the work at Jessore and Khulna in East Bengal, East Pakistan, where there is a large Muslim population and consequently the work is extremely difficult. Pray, too, for the staff and students at the Union Christian Teacher Training College at Berhampore in West Bengal, India.

MISSIONARY RECORD

Arrivals

13th October, Dr. and Mrs. P. K. Jenkins and two children, from Hong Kong.

14th October, Miss D. Evans, from Barisal.

Departures

17th October, Miss M. Freye, for Delhi ; Mr. D. J. Stockley, for Barisal ; and Mr. R. F. B. Preston, for Dinajpur.

26th October, Rev. H. J. and Mrs. Casebow, for Léopoldville ; Miss H. I. Davis for Wathen ; and Miss V. A. Mason, for Yakusu.

27th October, Miss E. Motley, for Bembe.

31st October, Mrs. R. W. Thomas, for Palwal.

Births

16th October, at Kalimpong, to Rev. A. A. and Mrs. Somerville, twins, a son and daughter—Grant Hamilton and Dorothy Mary.

23rd October, at Stanleyville, to Dr. and Mrs. W. H. N' Moore, a daughter—Ruth Dorothea.

ACKNOWLEDGMENTS

(To 10th November, 1952)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Anonymous, " May God's Blessing rest on your Work," £1 ; " In Loving Memory," 10s. ; " L.U.," for work in Africa, £1 ; One of the school children at the B.M.S. Exhibition at Richmond, 6d. ; " God's Steward," 15s. ; Mr. J. Arnott, £3 10s. ; J.M.S., £5.

Medical Fund : Anonymous, £1.

Gift Week : " F.D.," £1 ; Anonymous, 6d. ; " H.M.L.," £1 10s.

Deficit Fund : Anonymous, £1 ; " A.J.D.," £1 ; " A Friend," Yeovil, £2 ; " Grateful Heart," £2 ; " Tam," £10 ; " Yours in His Name," £50.

NOMINATIONS for the General Committee must be received by the Officers not later than 31st January. They may be made by members of the Society, contributing churches, Auxiliaries of the Society, the London Baptist Missionary Union, Baptist Unions and Baptist Associations.

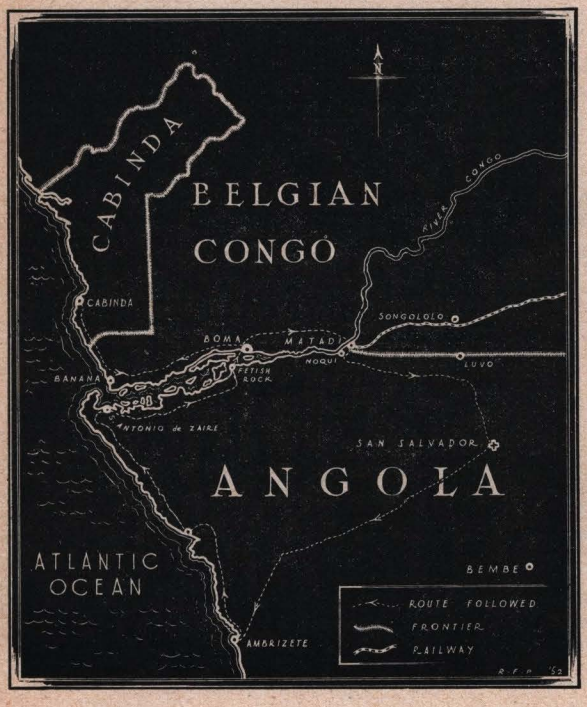
One Thousand Miles on a Motor Bike

By M. W. HANCOCK

TWO of the stations of the Angola Evangelical Mission, Cabinda and Quimpondo, which have now become the responsibility of the B.M.S., are separated from one another by the wide mouth of the mighty Congo River. By plane you can get from one to the other in a few minutes, but by road it depends on where you can get across the river as to how many days the trip will take !

There are two possible crossing places—one from Boma to Fetish Rock, about 60 miles from the mouth of the river, and the other at Matadi, 40 miles further on. The crossing at the very mouth of the river, from Banana to St. Antonio, is considered too dangerous for canoe and there is no other boat.

I had to visit villages near to Matadi, but on the Portuguese side of the border, so I went that way, and on the return visited the villages near to Fetish Rock and crossed from there. The "ferries" on which I crossed over were about as different as they well could be. The one at Matadi was a steam boat that could take over eight fully-loaded lorries at one time. At Fetish Rock I put the motor bike in a canoe and crossed with my back resting against the front wheel of the bike, so that I should be sure to feel any movement which might cause the whole canoe to tip over. At Matadi the ferry goes backwards and forwards the whole day long. At Fetish Rock they prefer to travel at night as the river is smoother. In the afternoon a breeze springs up, and there are apt to be waves that might swamp a canoe. But at night all is peaceful. At Matadi it takes about twenty minutes to get across. At Fetish Rock we went aboard at eleven o'clock at night, and we were off Boma the next morning about four, waiting for the customs to open. After we had been crossing for about an hour they told me that we had got across the main stream, and for the rest of the night we were "punting" along the sides of islands. Everything went off very peacefully and easily, and fortunately the hippos—of which the paddlers said there were plenty—did not put in an appearance.



AT Matadi I was able to call in upon our friends at the Swedish Mission, and in the afternoon I went down to a garage to get the luggage carrier on my bike repaired. Then on I went to a native village just on the Portuguese side of the border. Here I slept two nights. The teacher and his wife are both remarkable people. With practically no oversight from missionaries, they are carrying on what is to all intents and purposes a miniature mission station. They have station boys and girls. The new chapel is not quite finished, but its galvanized roof is on. The teachers' house has a cement floor and iron roof. All this has been built and paid for by the Africans in the village without any help from outside. This village, although on the doorstep of the Swedish Mission at Matadi, cannot be joined up with them because one is in Belgian and the other in Portuguese territory. So we are joining it up now with San Salvador, which is the nearest station to it on the Portuguese side. The people were thrilled at this news, and we had a church meeting lasting from one o'clock till five when I just answered questions

on how things were run at San Salvador. Differences were all on the non-essentials. For instance, they had a rule that no Christian should smoke, whereas in San Salvador there is no such rule, and so on.

ONE thing that greatly facilitated journeying by motor bike was that of hospitality. When itinerating from one of our ordinary B.M.S. stations we were accustomed to take with us our bed, bath, food and pots and pans in which to cook it. Clearly I could not have taken all these things on the bike, but it was not expected of me. They were fully prepared with everything. When I arrived, hot water was immediately forthcoming for a bath, and I was presented with a clean towel and a new cake of soap. Then all meals were prepared, and I had nothing to do with them at all, except eat them. They were most attractively prepared, and there was always plenty of variety. Beds were always on the short side, as the African is generally shorter than we are. With one exception they were always clean. But in that one exception I got badly bitten with bugs. I took along with me a mosquito net to sleep under. Altogether I thoroughly enjoyed the visits to these towns, and the enthusiasm with which I was received was most stimulating. Meetings in all the villages were good, the singing terrific and accompanied by every imaginable and unimaginable percussion instrument.

FROM Noqui I went on to San Salvador, where my old colleagues and friends gave me a very hearty welcome, then on to Ambrizete down by the sea. Part of this journey was made over what, even in this land of terrible roads, has not even risen to the dubious honour of being called a road, and is merely called a "tracing". I was going along merrily, up a fairly steep hill when suddenly, on turning a corner, the road suddenly shot up like a wall of a house. I was so surprised that I let the engine stall, and then the difficulty was to get a level piece of road on which to get started again.

Matadi from the Léopoldville Road

Fortunately, an African was passing by, and he said that there was a village near, and he would get some men to help me push it to the top. But they were not at all pleased. They said that every car or lorry—and now it seemed motor bikes too—were coming, and they had to turn out every time and push them up to the top of that hill. But when they found out that I was the late Mr. Stober's successor, that put a different complexion on the matter, and they were overwhelmed with joy, wanted me to sleep that night in their village, and they could not do enough to help me. In the end I had the greatest difficulty in getting away from these new friends.

JUST outside Ambrizete are some salt pans, where the salt sea water is evaporated by the heat of the sun, and the salt so obtained is sold all over the country round. But the whole place is redolent of the stagnant water and ugly in the extreme. But there in one corner was a wonderful sight. A flock of about thirty flamingoes, standing in the muck, were fishing for their evening meal. Their gorgeous plumage, a wonderful pink colour, was shining in the evening sun, and seemed to transform the whole place. This seemed to me a parable and to point the moral of my tale. Out of the slush and mire of African paganism there is rising the Church of Christ which in its strength and beauty can transform the most repulsive into His image.

Cover picture : Miss M. K. M. Chaplin with teachers of the Pimu School for Women

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MISSIONARY HERALD

FEBRUARY 1953 · PRICE FOURPENCE

THE FIELD IS THE WORLD

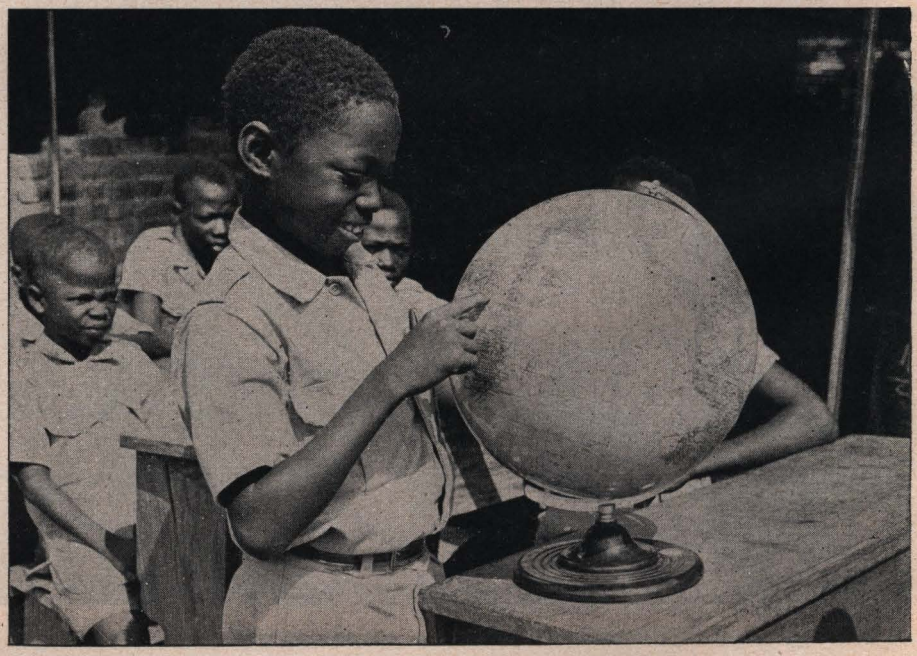
The World View

THE first Sunday in February is observed in our churches as Baptist World Alliance Sunday; and during February those who use our Prayer Calendar or the *Fellowship in Prayer* of this magazine will have their thoughts directed to the Baptists of the world. It is always a source of encouragement to us to remember that we are part of a great company of Baptists, the largest Protestant denomination in the world. There are, of course, Baptists of all kinds and of many points of view. But we are all bound together by a common loyalty to Christ and a common witness to New Testament truth. We may disagree on points of doctrine and interpretation, but we all stand for a declaration of the need for new birth, for repentance and faith on the part of those who would enter the Church. Some of us may at times be accused of being narrow and bigoted, but we do really uphold the principle of toleration and liberty of conscience. Some of us may not respond as we might to the claims of the Church in other lands, but we are committed as a denomination to the belief in the necessity for all our members to take part in the evangelization of the world.

DR. F. TOWNLEY LORD, the President of the Alliance, through his articles in the *Baptist Times*, has brought to the notice of British Baptists the existence of strong Baptist organizations in many lands, particularly in the western hemisphere. He has already done a notable work in encouraging Baptists, especially where they have been in a minority under suspicion and persecution. Wherever he goes he takes his cheerfulness and his optimism, an attitude which is perhaps summed up in his book of addresses published in America, *The Faith that Sings.*

IT is important that we in Britain realize what our fellow-Baptists in other lands are doing, and what, in places like Colombia, they are suffering. It is all very well to hope and pray for a greater measure of unity between the churches of divided Christendom, and to speak of the importance of the Ecumenical Movement. But we can hardly be sincere in our support of such a movement if we cannot achieve a greater sense of fellowship and a larger measure of co-operation with our Baptist brethren who are so closely connected with us.

On the mission field Baptists have always worked well together, because, of course, there has been the opportunity for them to do so. On the Congo, for instance, there are at work no fewer than seven Baptist missionary societies, and all are together members of the Congo Protestant Council. Relations with American Baptists have been especially cordial in the work of the Kimpese Training Institute. In India our missionaries are in constant contact with those of the American, Canadian, Australian, New Zealand, and Swedish Baptist societies. And the B.M.S. will never forget how, during the last war, when there was a problem of sending money overseas, the American Baptists came with splendid generosity to our assistance.



Young Congo looks at the World

IN our thinking to-day it is more important than ever that we have a world view. It is wrong to think that the Church is the local church which we attend. That church is but a manifestation of a world-wide church of which we are members and to which we have responsibilities. It may be necessary for us, in order to witness to truth and be loyal to convictions, to remain a separate denomination and to be suspicious of schemes of reunion which seem to be out of accord with New Testament principles. But we must co-operate with all our fellow-Christians as far as we possibly can, always doing together those things which can better be done together than done separately. And co-operation, like charity, must begin at home. We must first be one with our fellow-Baptists throughout the world.

"...In Our Own Tongues the Wonderful Works of God"

By W. C. EADIE

A LITTLE over 150 years ago William Carey and his fellow-pioneers set up their first printing press at Serampore, cast their first Bengali type, began to publish newspapers, pamphlets, books, Scriptures. Through the years since then there has been from centres all over the Indian sub-continent a steadily-increasing output of Christian Scriptures and Christian literature in the main languages of the people ; and the printed Word has played a big part in proclaiming the Gospel, bringing men and women to Christ, and building up the Church.

One of the most interesting developments in recent years in South Asia has been that to-day, as never before, the people have become " print-conscious," and are open, as never before, to propaganda by means of carefully selected and prepared literature. The Christian forces, first in this field in point of time, are to-day well behind other claimants for attention and allegiance. A study of the shelves in the book stores of cities large and small, or an observance of the reading matter of fellow-travellers in trains, is revealing—and disturbing. Communist literature, political literature of various shades of opinion, scientific and rationalist literature, literature often frankly obscene, in amazing variety and abundance, are all there, and people are buying and reading.

CHRISTIAN leaders have realized that a big effort is called for. The National Christian Councils and the Conference of British Missionary Societies are working now on plans to increase the output of Christian literature. Simply written basic manuscripts, covering Christian doctrine, Christian social justice, children's stories and other suitable themes, are being prepared with a view to their being translated into many different vernaculars and published in large quantities. During the war and immediately post-war years there could be little printing of Bibles, and many Christian homes still have no copy. Now the Bible Society of India, Pakistan and Ceylon is putting through a big production programme, with the aim that, whatever the future may hold for the *foreign missionary* enterprise in those lands, the Bible shall be in the hands of the people. All Christians are being urged to see their own responsibility for distribution and circulation ; and already, even with the present resources, things are happening.

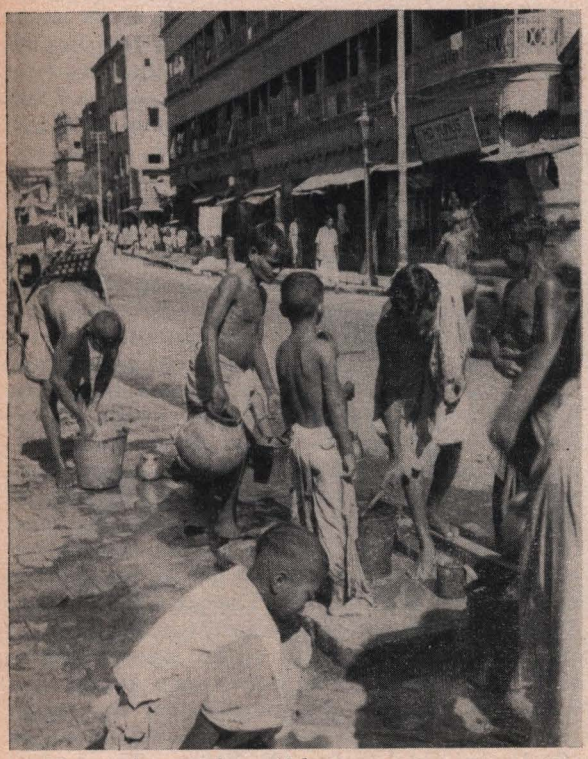
Leaflet Evangelism

IN Calcutta, in the eight weeks ending with Easter last year, an energetic group of workers, chiefly from our own Carey Baptist Church and the old Mission Church (Anglican), met on the Thursday evening of each week for prayer, and then went out into the busiest centre of the city just when the thousands of office workers were leaving for home. They were armed with carefully-prepared leaflets—a different one for each week, and, as the weeks went past, they found themselves meeting the same people at the same time each Thursday evening, people who recognized them and came forward for the new leaflets in a spirit of friendliness. The particular leaflets used were : (1) *Meet Jesus Christ*, (2) *The man who changed his job* (Matthew), (3) *The man who lost his dhoti* (Mark), (4) *The doctor whose disease was healed* (Luke), (5) *The fisherman who was caught* (John), (6) *The man who was wonderfully changed* (Paul), (7) *Good Friday*, (8) *Easter*. The leaflets

had been specially written and were printed on paper of various colours. In half-an-hour each Thursday 3,000 leaflets were distributed in this quite experimental drive ; and it was estimated that 15,000 could profitably be disposed of in that one area any evening. Many conversations took place between distributors and recipients. Two conversions were reported as certainly due to this effort. A number of people gave their names and addresses as being interested, and arrangements were made to keep contact with them. Extensions of this work have been arranged for other areas in Calcutta, combined with systematic house-to-house visiting when one Gospel will be left free in each home or office, extra copies being sold.

Newspaper Evangelism

IN Vellore, South India, for about two years, a Christian group have published weekly advertisements in the leading Madras newspaper, *The Hindu*. The weekly cost is about £5 10s., and each advertisement has been a plain setting forth of some aspect of the Christian message. After some months there was appended to each advertisement a note that a Bible Correspondence Course would be started free of charge, and an address given to which to write. In six months over 1,200 names were enrolled and over 150 had finished the course, which takes the students right through John's Gospel. Those who finished were encouraged to go on to an advanced course, and many have done so. During the first course students are given four opportunities to nominate a friend who might be enrolled. Soon after the second course is started, students are asked if they would be interested in being put in touch with other like-minded persons in their own area so that there might be group discussion of points arising out of their study. Many have been so interested, and their names and addresses have been passed on to the nearest pastor or missionary likely to be helpful.



A scene in a Calcutta street

Open-air Evangelism

FACILITIES for the open-air preaching of the Gospel message vary in different parts of India and Pakistan. In some places it arouses violent opposition and has had to be discontinued. In Calcutta it has been found that there is no difficulty if the meetings are held just inside the gateways of our church compounds. Crowds of people gather to listen to the messages, delivered usually in at least three languages, Bengali, Hindi, and English, and sometimes in Oriya and Telugu, too, according to the nature of the audience. Such meetings are being held weekly, on different evenings, at our Carey Baptist Church, Howrah Baptist Church and Lower Circular Road Baptist Church, and often the messages are illustrated by filmstrip or magic lantern pictures, which, even in Calcutta, with its many scores of cinemas, can still hold attention and convey truth. And at every meeting there is a bookstall with Bibles, New Testaments and separate Gospels, in all the possible languages in which they can be wanted, at prices ranging from a halfpenny to seven-and-sixpence, and such variety of leaflets and Christian books as are available. How often have we wished there were more !

Our Responsibility

A TREMENDOUS opportunity and challenge face us and those labouring with us in the Gospel in this " print-conscious " South Asia of to-day. The General Committee in November adopted a total B.M.S. Budget for 1953 of £266,193. That was done after much heart-searching and after close scrutiny of the figures making up that total, but it was done in the sure faith that our Lord would not have us hold back in this critical day and that the Baptist churches in this country will make possible the going forward. Of that total sum only £924 is available for the production of Christian literature. It can do only a fraction of

what is crying out to be done in the areas where, through the B.M.S., it is we who are responsible. If we add our contribution to all that the other Missionary Societies and Christian Literature Societies are putting into this great enterprise, the total would be seen as a quite substantial figure, but it would still be pathetically inadequate to the opportunity — and pathetically insignificant compared with the cost of Communist printed propaganda in South Asia to-day. Do we hold our faith less loyally than they do? Are they better stewards than we are of what we have for the furthering of that in which we believe? "We do not well: this is a day of good tidings, and we hold our peace." No! That is not quite true of us. We have the good tidings and we *are* trying to publish it abroad. But with a yet clearer and more far-sounding note it must go, if our telling-out is to be heard above the other voices of these days.

The printing-room of a school for widows in India

A First Birthday

By MARIANNE FREYE

ON 4th November, 1951, in Karol Bagh, a suburb of Delhi, a bright red and orange-striped awning was erected over the Baptist Church compound and hundreds of Christian people gathered there to rejoice in the opening of a new church. They came from all over the city—men in suits or in dhotis and loose-flowing shirts; women in gay saris, the baggy trousers and long jumpers of the Punjab, or the full, swinging skirts and gaudy head shawls of the village; children in khaki shirts and shorts, or in little dresses. It was a noisy, restless throng, but united in purpose as the people joined in the raucous singing of the hymns and in the fervent prayers, thanking God for the steady growth of Christianity in Karol Bagh in the past years and dedicating the new church and themselves to the challenge of the present and the future.

The church stands on the corner of an important junction on one of the main arterial roads out of Delhi, in a suburb into which thousands of educated Hindus have poured since 1947, and crowds throng to and fro before its doors each day. At the Opening Ceremony in 1951 many Hindus came to watch as Mr. Scott Wells, our India Secretary, opened the doors with a golden key; others stood in the roadway outside to listen to the service from loud-speakers on the outer wall of the church compound.

THE church is similar to many new suburban churches on the outskirts of London, with its red brick walls, arched slit windows and high slate roof, the two vestries as wings in the rear. Inside, the dull, red glow of the bricks and the soft cream of the upper walls and roof, offset by dark wooden beams, bring a note of peace and worship. In 1951 God put into the hearts of the Methodist Church to give us the pulpit, communion table and pews from a disused military chapel under their jurisdiction and, on that first day, the pews were packed, also every square inch of the floor, and a large overflow meeting remained under the awning outside.

One thing was noticeably lacking—hymn-books and a musical instrument; and the singing of

hymns and choruses was rather haphazard. But now in Bombay there is an organ for sale which we hope to obtain for Karol Bagh and the people will then be able to join with all their hearts in the singing as well.

The Rev. R. C. Cowling, Secretary of the Baptist Union of North India, thrilled and challenged each one in that meeting with God's call to us individually as His servants and witnesses in that place. As he spoke, the new baptistery stood open before the pulpit and that happy day culminated in the witness through baptism of the Church Secretary's daughter, a student of the Gange High School—the first baptism on that compound for many years.

The chapel at Karol Bagh

SINCE that great day a year has passed, and during that year many Christians and non-Christians, by confession of faith and baptism, have joined the church—people who belong to other denominations not represented in Delhi have established an active and faithful link with the church; many children from Christian homes have been dedicated to God there; and the Baptist Union of North India evangelist in Karol Bagh has been appointed by the church members as their first pastor. He is an able preacher, clearly proclaiming the gospel of Jesus Christ. Two services are now held every Sunday, including an English service in the evening. Activities in the church during the year have included the Sunday School, prayer meetings and a Y.P. meeting. In the compound outside many conventions and central Rallies have been held.

Financially, there has been a great move forward, both in personal giving and in the church collections. The total income for the past year has been over Rs. 2,000 (approximately £150)—a large sum for this little community facing new horizons, and nearly ten times what it has raised in previous years.

ON 9th November, 1952, returning from furlough, I once again worshipped in Karol Bagh with my fellow members and other Indian friends. But what a difference from the small gatherings of last year in the whitewashed rooms of the little school behind the new church. The church was filled again, but this time by people of the church—fathers and mothers with their children, boys and girls of the Sunday School gathered in front—and in the midst an Indian holy man listening intently to the message.

As the church embarks now on its second year, one is conscious of a strong unity and purpose in the membership.

The Christian Church in Ceylon's New University

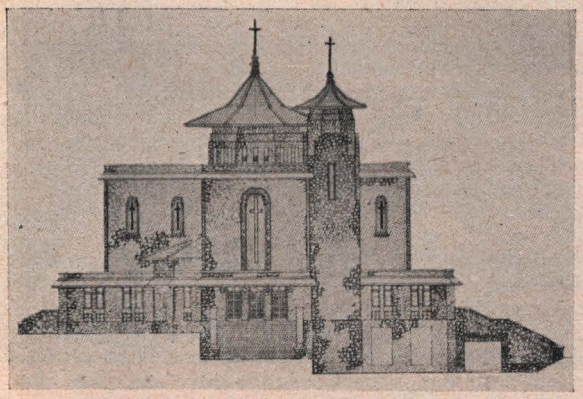
By SETH B. STEPHENS

THIS term the major part of the University of Ceylon has moved from its old home in Colombo to the new university site at Peradeniya. This is near Kandy, the ancient hill-capital. Looking at the new campus for the first time, with its grassy banks and mountain streams, one is reminded of Ceylon's claims to have been the original Garden of Eden, and regarding the fine buildings, each standing apart on a levelled hill-side, one is tempted to imagine that some heavenly idea of Plato has here been realized in all its perfection. The halls and theatres have been designed after the palaces of Anuradhapura and Polonnaruwa, where the Sinhalese kings lived very long ago. The roofs are red-tiled and curved in the traditional Kandyan style, with golden stupas on the crests. The columns which flank the halls are replicas in

pink stone of those dug from the ruins of buried cities. The students are housed in three-storied halls, bordering on three sides of wide courtyards. These courtyards are shaded with cloisters in latticed stone. The magnificence of the whole is more in keeping with the fantasy of the *Arabian Nights* than the real world ; moreover, it possesses for the people of Ceylon the nostalgia of a bygone civilization and the promise of a resurgent culture.

THE occasion of my visit was the first meeting of the Pastoral Committee of the University Chaplaincy Board, which has recently been set up by the N.C.C. (National Christian Council). The Committee is composed of six visiting Chaplains, each nominated by one of the constituent churches. In addition, a resident University Chaplain is to be appointed. The Committee's work is to afford pastoral care and to arrange regular Sunday services for the Protestant students of the University. The chaplains will take it in turn to hold a service in the University each Sunday morning at eight o'clock, and this will be preceded or followed by a denominational Communion Service. Through the services of the resident chaplain, the N.C.C. will also be working in co-operation with the Student Christian Movement, which is a large and active society. The Protestant students number three hundred, or about thirty per cent of the whole student body, but it should be remembered that this high percentage may be challenged as the government schemes for universal education are implemented in predominantly Buddhist areas.

THE meeting of the Pastoral Committee was followed by two services, one for the dedication of the site of the proposed N.C.C. University Church, and the other for the inauguration of the N.C.C. University Chaplaincy.



The University Church—front elevation

The University Church—side elevation

At the time of the dedication, in spite of rain which had fallen in full tropical downpours all day, and threatened to do so again at any moment, and regardless of the red mud underfoot, about three hundred people assembled among the tea-bushes on a steep hill-side, overlooking the University campus, for the service.

THE new church—to be called the Church of Christ the Risen Lord—is to be built at a cost of 350,000 rupees, or nearly £26,250, by means of contributions from the constituent churches of the Council. The Baptist contribution to this sum has been fixed at 45,000 rupees, of which the first instalment of 5,000 rupees is needed towards the levelling of the site. These are large sums for so small a community as ours.

The whole project will consist of a sanctuary, transepts, a vestry and the chaplain's house on the ground floor, with the church above. The design is based upon Kandyan architecture so as to be in harmony with the rest of the University. In particular, the octagonal towers and roofs will be the same as those upon the Temple of the Tooth, in Kandy, but in the case of the church, each roof will be surmounted with the cross instead of the usual stupa which is a Buddhist symbol. Likewise a sufficient touch of the Gothic style has been retained to distinguish the Christian Church from buildings with Buddhist associations.

The service for the inauguration of the N.C.C. University Chaplaincy was held in the Arts Theatre of the University. The Bishop of Colombo preached the sermon.

The new chaplaincy fulfils a need that was long felt while the University was still in Colombo. Certainly, far-reaching possibilities arise through the preaching of the Gospel to those who within a generation will be counted as the leaders of their country.

The Opening of the Léopoldville Stadium

By C. A. COULDRIDGE

JULY 1st is an important date any year on the Belgian Congo calendar, being the anniversary of the proclamation of the foundation of the independent state of Congo. But in 1952 this day was marked by another important event. In the city of Léopoldville, the capital, a Stadium to seat 70,000 was officially opened. This great structure of concrete, fitted with its own loud-speakers and great pylons to carry the rows of powerful lamps, one pylon in each corner, is a sight to behold. Hundreds of tons of sand and cement have gone into the building of it—and millions of francs, too! As is usual on these occasions, the Protestant mission schools were asked to join in the grand line-up and march past. Our own boys and girls number nearly 900, but in all over 8,000 school children and soldiers marched past the Governor-General and other important personages of the Belgium Government.

The pictures give you some idea of the great crowd that gathered to fill nearly every seat in the stadium. The lower picture shows some of our own school girls who, after the march past, took their places in the great tiers of concrete to watch the rest of the performance. We were very proud of their smart appearance, the girls in blue frocks and yellow head-dresses, and the boys wearing khaki shirts and shorts with blue or yellow berets with shoulder-bands to match, denoting their year in school.

HOW will this new stadium affect our work? It is hard to say, but certainly there will be Sunday entertainments. The Catholic services are usually completed early morning on Sundays and the rest of the day given over to pleasure-seeking. The temptation to our own people to join the Sunday football crowds will always be there.

What, then, is the point of publishing these pictures? We want you to get a clearer idea of the great mass of men and women living together at close quarters in Leo, and waiting to be won for Christ. Look again at that great crowd, try and see them, not as negroes living in that far-away land of Congo, but as men and women, boys and girls for whom Christ died. With no diminution of the down-drag of witchcraft and all its fears, and the many other evils peculiar to Africa, there are the added difficulties of city life. Overcrowding, gross drunkenness in bars on hundreds of street corners in the native city, mimicking of the worst they see in the European population, clever and cunning thieving, sometimes in gangs, and much immorality. Surely this list of evils should be sufficient to solicit your prayers for Léopoldville.

Fellowship in Prayer

(Based on the Prayer Calendar)

February 1–7.—The first day of the week is Baptist World Alliance Sunday, so the theme for the whole week is Baptists of the world. We shall remember the Executive Committee of the Alliance and especially its officers: the Baptist Commonwealth and Colonial Society; the Baptist Missionary Societies of the United States and of the Dominions. In praying for our fellow Baptists throughout the world, let us think particularly of those who in parts of Europe and South America suffer through persecution.

February 8–14.—For the rest of the month our prayers will be for the Christians of China and especially for those who are members of the churches founded through the work of our missionaries. This week we shall remember the churches in Shantung, their pastors and people, and also our missionaries doing various types of work in Hong Kong.

February 15–21.—Because the news which reaches us from China is scanty, it is not easy for us to picture the situation in which Christians find themselves. But this week we shall pray for the children of Christian homes; men and women who have to attend indoctrination classes; Christian nurses working in Government hospitals.

February 22–28.—The subjects for our prayers will be Christian doctors, teachers and students, and all who in recent years have been influenced by the work of our former institutions in China; the churches in the Chinese cities. Let us give thanks to God for all who stand firm and witness courageously, and pray that other Christians may have strength so to do.

Upper : The Stadium at Léopoldville
Lower : Girls from our mission school in procession (Rev. C. A. Couldridge can be seen on the left.)

FROM FAR AND NEAR

Unexpected Opportunities

REV. R. F. and MRS. TUCKER report from Delhi: "Our Lushai experience and knowledge of the language have given us unexpected opportunities in Delhi. Last Republic Day a contingent of the 2nd Assam Rifles came to Delhi and we made contact with them and were able to entertain some forty Lushais. Besides these, we have also had in our home a Lushai student, the Lushai representative in Parliament and two other young men, who have been regular visitors, who are attached to the Forces in Delhi. To entertain these gave us as much a thrill as it did for them to find someone who understood their Lushai life so far from Assam."

Summer School

REV. MALCOLM and MRS. BRAND write from Balangir:—

"Later in the year a Summer School was held in Balangir to which over fifty workers, pastors, evangelists and teachers from all over our district, came for ten days. Each day there was a devotional period and Bible teaching and help in conducting services was given. Some time was spent in preparing flannelgraph pictures for use in the villages, and in a sermon class workers used these pictures and discussed their use. Notes are being prepared regularly in connection with this series of pictures so that the people in the village churches will be able to receive a regular series of teaching. Most evenings there were films and filmstrips either of Bible stories or of general interest and information. Rev. J. K. Mahanty, one of the tutors in the Cuttack Theological School, and Rev. L. White of the Disciples of Christ Mission, were here in the Summer School."

An Appeal for Bibles

MR. R. H. P. DART reports from Hong Kong: When Miss J. Bell was passing through here a few months ago, she introduced me to a Chinese lady, who was formerly one of her pupils in San Yuan, Shensi. The lady's husband was a sea captain on a big ship. His wife asked me to keep in touch with him whilst he was here, and he came to the "Y." on a few occasions, and I visited him. About three months ago this man sailed for America and Africa, and will be away with his ship for twelve months or more. Meanwhile I had kept in touch with him by letter, and together with his wife was praying constantly for him. In recent weeks I have had two letters from him, extracts from which I will quote:

"How nice it was to receive your letter at this far-away place on the Gold Coast. Above all, I thank you for keeping me in your prayers. Our Lord must have answered your prayers for me, for I feel deep in my own heart that He has been casting a special eye over me. The ship is as happy as one can expect. I always ask the Lord what to do when I am in doubt, and He has never failed to guide me yet. I intend to try and get some Chinese Bibles for my crew, say about 20 copies. Can you tell me where I can get them on the East coast? Recently some of my men complained they cannot sleep at night, so I advised them to try reading the Bible before going to sleep. Naturally I will pay for these Bibles. God bless you.—S. K. HSING."

Pray For Our Carpenter

REV. BRUCE and MRS. HENRY of Udayagiri make this request:—

"We would ask your prayers for Surra, our carpenter. He was one of the chief men responsible for his village's sacrifices. Several months ago he showed a definite interest in the things of God and one day he cut his long hair short (a sure sign of change of heart). On several occasions now, when he has been given his weekly wage, he has asked for part of it to be kept back 'for God's work'. When I visited his village some weeks ago he said he was not going to sacrifice next year. We feel he is very seriously considering the claims of Jesus Christ. His son is one of our student nurses and he, too, joins happily in all the hospital services."

The Day of Miracles is not Past

SISTER MARY MACINTYRE writes:

We have had a very busy week-end as this is "Matondo" or thanksgiving time. Many of the people from the district came in and we reckon that there were about 1,500 at our open-air Sunday service. I first came to Quibocolo ten years ago, and it was an inspiration to be present at that meeting and to see what had been achieved through the power of the Gospel during that time. It also made me realize how much there is to do in shepherding these people and how few there are to do it. If I were not a missionary I would offer to the B.M.S. without any delay!

I should like to tell you about one of the women who came from a far-away town. She came to be examined and hoped to be baptized that Sunday. Unfortunately her six-month-old baby got enteritis on the road. He was very ill, and we admitted him into hospital. At first the mother's chief concern was that she might miss her examination and therefore not be baptized. We explained to her that it didn't really matter whether she was baptized that Sunday or not. We made her understand that our main job was to save the baby and that we ourselves could not do that. The baby became desperately ill, and for two days it looked as if only a miracle could save him. We felt that not only the baby's life was in the balance, but also the mother's faith. If the child died the mother might go right back into heathenism. Well, the miracle happened, and the child began to improve. We expressed some of the mother's milk and gave it to the baby. He took it and wasn't sick. We felt cheerful, but warned the mother that the baby must have nothing to eat (six months old). That afternoon one of the missionaries found a relative with dirty hands

trying to stuff some dried stink fish into the baby's mouth, while the baby pushed it away! In spite of that the baby continued to improve and is now playing and laughing. The mother was baptized and she is even more cheerful than the baby. The day of miracles is not past.

Education on the Congo

MANY will be interested to know the amount of subsidies the Government has granted to Protestant mission schools. The latest figures available are for the year 1950. In Congo Belge 11,330,372 francs were granted and in Ruanda Urundi 1,378,399 francs. The Government grants given for school buildings are not included in the above. These generous grants will be greatly increased for this year, for the Government has taken on the paying of all teachers with full diplomas and is also ready to give greater help in the running of mission boarding schools and in the building of rural schools.

Not only has the Government been generous in the help accorded to Protestant missions in the giving of subsidies for education, but it has also been most considerate in allowing time for the missions to come into line in respect to qualifications of their teaching staff and the equipment of the schools. This period of grace should end on December 31st of last year, but it has been prolonged for a further five years, carrying the deadline to December 31st, 1957. All missions will be most grateful for this consideration and will do their utmost to be up to standard by that date.

Instead of Flowers

RECENTLY there have been received at the Mission House an increasing number of gifts sent in memory of missionaries. These gifts have represented the amounts which would otherwise have been spent on flowers at funerals. Rev. Percy S. Bragg forwarded an amount, sent by members of his first church in memory of his wife, which brought the total received in her memory to £35 11s. 3d. Other gifts came in memory of Mrs. Millman, whose work in the Congo is so well remembered, and of Rev. Alfred R. Stonelake, another notable Congo missionary. The secretaries have been deeply touched by these gifts.

FOR YOUR BOOKSHELF

Christian World Mission

By Cecil Northcott

Lutterworth Press. 2s.

AT Willingen last July the International Missionary Council met for a world conference on the subject, *The Missionary Obligation of the Church*. Cecil Northcott, who was present, has written this brief account of the findings of the Conference in order to help church members, church leaders, and those interested in missions. At the end of the book there are questions for discussion.

Religion in the Modern World:

George Allen & Unwin. 7s. 6d.

HERE is published a series of lectures which inaugurated the work of the London School of Religion. They appeared first in print as articles in the *Hibbert Journal*. Those who know the *Hibbert Journal* and who remember that the London School of Religion claims to be attached to no specific religion, to assume no dogmas and to hold that religion should be fairly and competently studied and understood as far as possible by as many people as possible, will know what to expect. The lecturers include Viscount Samuel, R. H. Thouless, W. R. Matthews, C. E. Raven and Sir S. Radhakrishnan, so the standard is high. The questions considered are very relevant; they include: *Has Psychology Explained Religion Away? Is there a Christian Politics? The Christian Attitude to Economics*, and so on. But the weakness of the book lies in its very nature as being a book about religion rather than about the Christian Faith.

Pioneer Partners

Cargate Press. 2s. 6d.

GATHERED into this small volume are brief accounts of the lives and work of pioneers of Methodist missions overseas. Stanley Sowton relates how Francis and Nathaniel Gilbert, followed by John Baxter, paved the way for the work of Dr. Thomas Coke in the West Indies. C. Wilfrid Allan tells the story of Pastor Chu of Wuchang, the first Protestant Christian in Central China. The story of Marijose Samuel, Indian minister at Medak and friend of C. W. Posnett, is told by G. E. Hickman Johnson.

Lund, 1952

By Rev. E. H. Robertson

S.C.M. Press. 3s. 6d.

THIS is a clear and concise report of the Third World Conference on Faith and Order held last August at Lund in South Sweden.

The Keswick Week, 1952

Marshall, Morgan & Scott. 7s. 6d.

WELL illustrated and well produced as usual, this book contains the addresses given at Keswick in July, 1952. Those who were present will be glad to be reminded of what they heard; those who wished to go but could not can read here what was said.

Bricks, Mortar and Stone

By E. W. MITCHELL

Pimu church in course of construction

BRICKS and mortar do not sound very romantic, but rather mundane and ordinary. Yet looking deeper we find that they can be—and are—every bit as romantic as the writers of this sensation can make it.

Men in all ages have expressed themselves in their buildings. In them we have a key to their culture, beliefs and aspirations. What more romantic structures of bricks, mortar and stone can be found than Glastonbury, Canterbury, or King's College Chapel, Cambridge?

Come to Congo with me and look at bricks, stone and mortar, every brick a romance, every one an affirmation and expression of faith and vision; for were not many made and laid by Bentley, Grenfell and their colleagues? The prayer, labour and joy in accomplishment expressed in these buildings, still standing and in use to-day, is a romance and makes one's heart feel strangely warm; a tingle runs through one's veins as one gazes at or enters into them. Here the first schoolboys and girls slept and were taught the gospel truth, and many entered into its light. See the very building in which were printed the first words in the Ki-Kongo language, bringing the first converts and laying the foundations of our work in Congo to-day.

See the actual pedestal on which Grenfell placed his sextant and instruments when making his surveys of Stanley Pool, and the area where stands the city of Léopoldville. To sleep in the first small houses built by those who were pioneers is an experience to move any of like faith and one never to forget.

What a privilege to have entered into their labours! To carry on where they left off, having so faithfully commenced. This has been my privilege during my first term of service in the Belgian Congo.

OUR pioneers would be amazed at the buildings erected to-day, surpassing anything they were able to build. Times have changed, but the needs are essentially the same. We must build and continue to build, for we can only cater for a small percentage of those who clamour to enter our schools.

Unless the money is found the building work in Angola is going to suffer.

I know if you saw the great needs of our Angola stations for permanent buildings you would be moved to do something about it, and you are the ones who can enter into this romantic and satisfying work of building with bricks, mortar and stone, not building for eternity, but for eternal purposes that Christ's Kingdom may be extended and everyone for whom He died to redeem might come into their inheritance.

Schoolboys at Wathen building a moniteur's house

Frontiers

By STEPHEN HENDERSON SMITH
Smith-Thomas Memorial Hospital, Upoto-Pimu

FOR our African Christians there is a very definite boundary which separates the Christian life from the prevalent customs of the forest. Their understanding of the Trinity may be very vague but they know that to be a follower of Jesus means purity of life, a clean break with sorcery and a willingness to trust God through thick and thin.

Gasomi is our mechanic. He is a rough character but all the same a reliable workman. He had taken a wife according to native customs and she had given him a child, though she had needed a cæsarean operation to be delivered. Her sister had died with the very same trouble during childbirth. It had been a sad time for the Mission here for at that time there had been no doctor or midwife, and the poor woman had had to go over to the State Hospital ninety miles away. Willing hands had taken her over the Congo, which separates Pimu from the State Post, but she never came back. And now Gasomi has asked for baptism and church membership, having been an enquirer for some time. For Church membership we ask him to consent to Christian marriage; and they rightly recognize this to be binding for life. Native customs are one thing, allowing a man and woman to have children though not legally married. Christian marriage is another. Would Gasomi take the stand of faith and marry a girl associated so intimately with so much suffering and sorrow? His own family advised against it. "You are going to marry a dead woman," they told him. A few weeks ago he was married in the little thatched chapel down in the village, giving his vow to the woman he loved that for better or worse he would remain faithful. He was standing on the frontier of Faith just then and a very real and living faith, too, the kind which God counts for righteousness. Yesterday he was baptized and received into the church. Are you not glad to be in the same Body of believers as he?

An operation in progress at Pimu

OUR hospital evangelist came some days ago to say there were sad things happening in the village behind the hospital where our hospital staff live. One of our students had been beating his wife. In Europe a hospital is a hospital and a village a village. Here both are intimately associated in the one Christian witness to the people around us. We called the staff together and explained this to them, letting them know that we could not expect God to bless our work in hospital if wife-beating went on in the village. As the group of white-shirted African lads stood in the hospital office and as we thought of this matter together, we were again at the Frontier of Christian living here, in these vast equatorial forests. They are dark places, these creeper-covered fastnesses of primeval life; and the clearings made so laboriously through the years can be very quickly overgrown.

WE are pushing ahead our frontiers in other directions. In response to repeated invitations by local chiefs we are making a start this month in two new rural sub-dispensaries. One of these is at a village from which the people have to traverse a wild stretch of thick forest to reach us. There are leopards and elephants there; a man badly mauled by a leopard came to a dispensary a few weeks ago. It is understandable, then, that the villagers asked us to do something about helping their sick folk on the spot. The second new centre is similarly distant from us and on a sector of the road where our evangelist teachers are finding it hard going to win the children in their schools against apathy, indifference and Catholic pressure. It is going to be difficult to man these new out-posts; but a frontier always has an attraction of its own!

All the past we leave behind;
We take up the task eternal, and the burden, and the lesson,
Conquering, holding, daring, venturing, so we go the unknown ways,
Pioneers! O Pioneers!

Baptist World Alliance Sunday

February 1st, 1953

TO FELLOW BAPTISTS IN ALL LANDS :—
Greetings in the name of our Lord Jesus Christ.

The Church of Jesus Christ is supernatural in origin and supernational in position. The Gospel of Grace levels all national, racial, and social boundaries erected by man. We are knit together by ties not made with hands, and no human power can break them, nor can principalities of darkness destroy them.

While gladly acknowledging our unity in Christ with believers in other denominations, we have convincing reasons based on Scripture and supported by history and accredited scholarship for maintaining our separate witness. That witness finds its focus in and derives its force from the sole Head of the Church Himself; and Him we gladly obey. "One is our Master even Christ, and all we are brethren." Therefore our boast is not in our denominational history, numerical strength, theological position, names of great scholars and leaders and preachers, or phenomenal growth. It is in our God and our common Saviour Jesus Christ, to Whose gracious sovereignty we submit.

We suggest that Baptist World Alliance Sunday be universally observed in such ways as will bring added glory to our Lord.

I

In times when many are being lured by lesser loyalties, and when many more are confused by the clash of contending claims, the day could be used to declare our undivided loyalty to Christ, with a clear perception of all the implications and applications of such loyalty. We could also, with advantage, dedicate ourselves anew to more consistent living and constant witness to Christ.

II

Many of our brethren and sisters in Christ are suffering persecution at the hands of civil or ecclesiastical authorities. Uncounted numbers in Europe and Asia are beyond the reach of our messages of goodwill because of restrictions imposed by their governments. Some who are living in nominally Christian lands are the objects of racial discrimination. We can reach and help all by way of the Throne of Grace. Where prayer avails, Divine power is manifest.

Thousands of Baptists in many lands are still in extreme poverty through the ravages of war. In many cases their churches or chapels are heaps of rubble and dust. Our love can be shown in practical ways through the Baptist World Alliance Relief effort.

III

The year 1953 marks the 160th anniversary of noble William Carey's landing in India to begin his mighty labours in missionary exploits. His ringing challenge needs to be heard and responded to with more determination, intelligence and with the full consecration of all our powers. "Expect GREAT THINGS from God; attempt GREAT THINGS for God." We dare not give God anything less than our best. How better could we celebrate the anniversary of the Baptist missionary pioneer than by venturing GREAT THINGS for God in world-wide evangelism, starting in our own community and reaching out to the uttermost parts of the earth? For the love of our Lord, and that He may get what He died for in our lives and the lives of our contemporaries, shall we not accept still greater tasks as individuals, local churches, associations, conventions, or unions?

Mighty things have been accomplished for Christ in many parts of the world by Baptists during the past year. Together let us go on with Christ to greater victories.

In the bonds of Christian love we salute every member of our fellowship.

F. TOWNLEY LORD, *President.*
W. L. JARVIS, *Vice-President.*
C. OSCAR JOHNSON, *Past-President.*
W. O. LEWIS, *Associate Secretary.*
ARNOLD T. OHRN, *General Secretary.*
JOEL SORENSON, *Youth Secretary.*

ADVANCE PAMPHLETS

A NEW series of pamphlets, sponsored by the B.M.S. and the Baptist Union, has recently been published. The pamphlets are intended for young members and inquirers in order that they might be informed on Baptist beliefs and points of view and challenged to greater loyalty to Christ and His Church. The titles and authors are as follows :—

1. *The News No One Knows,* by G. R. Beasley-Murray, M.Th.
2. *Who Are the Baptists?* by Walter W. Bottoms, M.A.
3. *Why Baptize Believers Only?* by Henry Cook, M.A.
4. *What is a Baptist Church?* by Lionel R. Floyd, B.A., B.D.
5. *Into All the World,* by Victor E. W. Hayward, M.A.

The last one, of course, is of special interest to our readers and, indeed, to all friends of the Society. Each pamphlet is attractively produced and is sold at the low price of 3d.

Cover Picture : Fishing boats on the Hooghly at Calcutta

MISSIONARY RECORD

Arrivals

19th November, Rev. C. A. Couldridge, from Léopoldville.
25th November, Mrs. G. Soddy, from Barisal.
28th November, Miss G. Reiling, from Yakusu, by air, in Holland.
30th November, Miss I. V. Wright, from Udayagiri.
1st December, Miss P. M. Trounson, by air, from Ntondo.
13th December, Dr. C. C. Chesterman, from his tour in Africa.
17th December, Rev. D. R. and Mrs. Chesterton and two children, from Yakusu.
22nd December, Miss P. H. Jessop, from Bembe.

Departures

14th November, Rev. J. Russell, for Portugal en route for Luanda for the Aliança Evangélica da Angola.
18th November, Mr. A. S. Cox, for Belgium, for study.
22nd November, Miss E. K. Hope, for Patna.
13th December, Rt. Hon. E. Brown and Dr. E. A. Payne, by air, for India.
28th December, Miss F. A. Brook, for Ratnapura; Rev. J. E. and Mrs. Young and two children, for Léopoldville; Dr. and Mrs. R. P. Shields and two children, for San Salvador; and Mr. and Mrs. L. L. Collis and child, for Bolobo.

Births

5th November, at Thysville, to Rev. R. A. and Mrs. Crumpler, a son, Kerry Alan Roy.
4th December, at Bhiwani, to Rev. D. H. and Mrs. Hall, a son, David Andrew.

Marriages

6th December, at East Plumstead, Rev. David William Forrester Jelleyman to Miss Christine Winnifred Middleton.
13th December, at Beckenham, Dr. Alan R. Taylor and Miss Mary G. Reynolds, missionaries designate for Pakistan.

Deaths

9th November, at Minchinhampton, Glos., Gertrude Bragg, wife of Rev. P. S. Bragg (Jamaica, 1942–45).
14th November, at Worthing, Edith R. Millman, wife of Rev. W. Millman (Congo Mission, 1893–1938).
8th December, at Sutton, Rev. Alfred R. Stonelake (Congo Mission, 1899–1933).
25th December, at Aylsham, Rev. John Whitehead (Congo Mission, 1890–1925).

ACKNOWLEDGMENTS

(To 30th December, 1952)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Mr. P. G. Saunders, £3 6s. 8d.; "A.D.", £1; Anonymous (Alperton Baptist Church), £5; "Pension," £1; "God's Steward," 15s.; Anonymous, "In Memory of Rev. Alfred Stonelake," 10s.; Anonymous, £1; Anonymous, 10/–; Anonymous, £5; In memory of Rev. A. R. Stonelake, from friends in lieu of flowers, £14 11s.

Women's Fund : Anonymous, "A birthday gift for my King; in memory of a dear friend," 10s.

Medical Fund : Anonymous (In Memory of Miss Moulden), 10s.; "In Jesus of Nazareth's Name," 2s. 6d.; Bogwish, £2; "M.M.F.", In Loving Memory of Margaret, 7th December, 1947, £1; Anonymous, £1.

Deficit Fund : "A. E. R.", £2; "B. R. M.", £1.; Anonymous, £1; Anonymous, £2 2s.; "D. M.", £1.

Gift Week : Anonymous, £1.

Legacies

THE following Legacies have been gratefully received in recent months :—

			£	s.	d.
Oct.	13th.	Miss S. Glanfield-Smith ..	500	0	0
Oct.	14th.	Miss A. A. Fletcher (Medical)	100	0	0
	18th.	Mr. Jesse O. Butterfield ..	20	6	5
	23rd.	Miss F. M. Cunningham ..	852	5	6
	24th.	Mr. Charles Harry Clarke ..	5	0	0
Nov.	5th.	Mrs. A. L. Daykin	50	0	0
	1st.	Miss J. Angus (£200 Women's Work and £200 Medical Work)	900	0	0
	4th.	Mrs. Eliza Anness	598	7	2
	10th.	Mrs. Matilda Holloway ..	50	0	0
	11th.	Mr. J. Harries	2	2	0
	18th.	Mr. H. H. Gibson	1,200	0	0
	21st.	Mr. B. T. Plows	80	0	0
	27th.	Miss Susanna Glanfield-Smith	400	0	0
	29th.	Mr. H. Jackson	500	0	0
Dec.	1st.	Miss A. M. Lefevre	100	0	0
	9th.	Mrs. Annie Gardner	50	0	0
	10th.	Miss J. A. Anderson	200	16	6
	15th.	Mrs. Mary Edwards	100	0	0
	17th.	Miss A. M. James	25	0	0

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MISSIONARY HERALD

MARCH 1953 · PRICE FOURPENCE

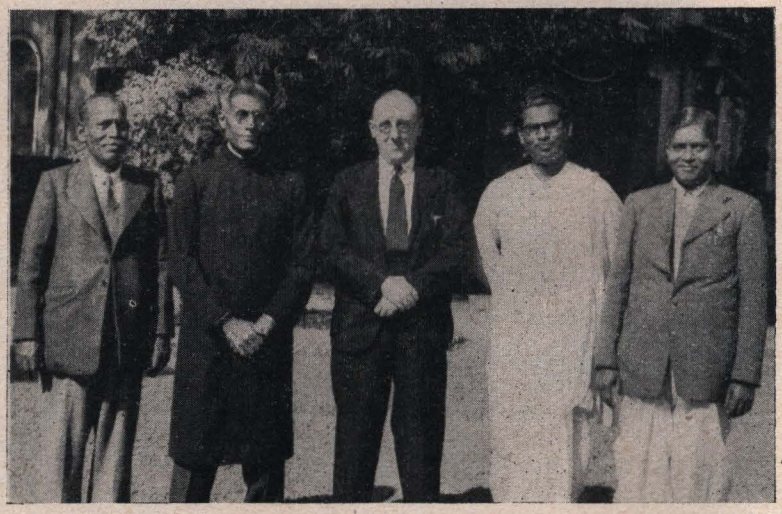
THE FIELD IS THE WORLD

The Work at Home and the Work Overseas

ON the second Sunday of this month the offerings in most of our churches will be devoted to the Home Work Fund of the Baptist Union, and all who have the welfare of British Baptists at heart will hope and pray for a most generous response to the appeals which have been made. Through this fund the churches, freely co-operating, can attempt and achieve tasks which could not otherwise be done. For it must be understood that in contributing to the funds of the Union the churches are not contributing to some outside body. They are themselves in membership with the Union. The Union exists to serve the churches and there can be no doubt in anyone's mind of the inestimable value of the service which it renders. Its officers are always ready to give help and advice. Through its funds churches are aided by grants; retired ministers, and widows and orphans of ministers receive pensions; social and philanthropic work is carried out; and people are trained for Christian service. Its Area Superintendents facilitate the settling of ministers and give spiritual oversight and wise counsel. Through its departments important branches of the work of the churches are encouraged and strengthened. And the Home Work Fund is the Union's one main fund. In giving to this Fund, those who are stronger are able to assist those who are weaker; churches and individuals are able practically to demonstrate their belief that we are members one of another; churches are able to bear one another's burdens and so fulfil the law of Christ.

THE Baptist Missionary Society is interested in the Home Work Fund and concerned that it should receive worthy support. And this is not only because it realizes that its work abroad depends so much on the strength and soundness of the churches at home. Of course, it is obviously true that the more numerous the church members in this country, and the better the state of the churches, the more likely it is that there will be increased giving for the evangelization of the world. But more important than that, the work at home and the work abroad are one work. And the willingness of a church to give, in fulfilment of its obligations, to work outside its own doors, is an indication of its understanding of the true nature of the church and of its task.

ALL money given for the work of a particular church is in a sense Home Work money, for the church itself is, or ought to be, working actively for the winning of the homeland for Christ. That which is given to the Home Work Fund is supplementary, so to speak, but it is a testimony to the church's understanding that the local church is but part of a greater church, and that the part has responsibilities to the whole. An unwillingness on the part of a local church to face up to its responsibilities to the Home Work Fund is a symptom of a defective understanding of the nature of the Church of Jesus Christ. It is a symptom, too, of a failure to understand a basic principle in the teaching and example of our Lord. When a church thinks first of itself, its own finances, its own spiritual condition, it grows weaker. When it is willing to deny itself for the



Dr. Ernest A. Payne at Serampore for the meeting of the Baptist Union of India, Pakistan, Burma and Ceylon. With him are (left to right) *Rev. P. John (President of the Baptist Union of North India), Mr. S. Das (President, Utkal Central Council), Rev. R. Baroi (Secretary, Bengal Baptist Union), Rev. B. Pradhan (Secretary, Utkal Central Council)*

sake of the Kingdom of Christ, it grows stronger. It has been well proved in the experience of Baptists that the missionary-minded church is the strong and active church.

It follows, of course, that if ever there is an attempt to make a sharp distinction between the work at home and the work overseas, and to suggest that in view of the weakness of the churches at home, work overseas should be restricted, then the churches which would suffer most would be the churches at home. The work of Christ in the world is one work. We who are strong ought to bear the burdens of the weak and not to please ourselves, and we must at the same time be obedient to our Lord's command to go into all the world and proclaim the gospel.

Cuttack Leper Asylum

Opening of the New Chapel

By W. EWART THOMAS

FOR five years Dr. Fellows, who was then superintendent, and Mr. B. C. Patro, the overseer, prayed and planned, dreamt and worked to build a chapel in the Cuttack Leper Asylum—a chapel which should be a fitting house in which all there might learn to worship the God in whose name the work is done. On Friday, August 1st, their hopes were fulfilled when this chapel was opened and dedicated.

The finishing touches had been hastily completed in the two preceding days, and by 4 p.m. on Friday everything was ready, and all the patients who were able to come were waiting expectantly outside. Old Ram Das, half-blind and unable to walk, one of the three baptized Christian men, was up at the front in a wheel chair, and the youngest of the large family, a little boy of four, was there, too, on the steps, beaming from ear to ear and unable to keep still. All were very smart, for the previous day they had all received a sari or dhoti woven by some of the men in the weaving shed. The drive and the newly-laid path to the chapel were lined with young banana plants, coloured paper pennons and deodar leaves threaded on strings. The only snag was the dark clouds overhead which threatened rain.

At 4.30 p.m. the guests from the Cuttack Baptist Church arrived, and the rain had stopped. The Rev. Benjamin Pradhan spoke a few words; Mr. Samuel Das, the President of the Utkal Baptist Church Council, prayed; Miss Pike unlocked the door and we all went in.

THE chapel is well-proportioned, and its plain walls give an impression of space and light. The seating accommodation consists simply of gaily-striped mats on the cement floor, and its furniture is a chair and reading desk on the dais at the front and, beneath it, a plain communion table and chairs. There is to be a plain wooden cross hung on the wall above the dais, and the Bible will be one of the first of the newly-revised Oriya versions.

When they first entered, the women patients were reluctant to sit on the new mats, thinking them too good for their use, but when all were properly seated, the dedication service began. Representatives from the Cuttack Church, the Cuttack District Church Union and the Utkal Baptist Church Council took part; the members sang a dedication hymn written by one of the deacons; Mr. Pradhan preached on "Ye are God's temple"; and Mr. Patro spoke of the ups and downs of the task of building the chapel. Throughout the service there was scarcely a movement in the gathering of about four hundred, the majority of whom were non-Christian. Among over four hundred inmates there are forty-two church members, the rest being mostly Hindus; yet they had all taken part in the preparations, and it was a joyful day for them all.

THE next day, Saturday, was another happy day, for there was a special feast of celebration. We had hoped beforehand that we might persuade them to break custom and eat together, but to our delight the suggestion came quite independently from one of the men helping with the cooking. Without fuss of any kind, men and women, Christians, Hindus, Muslims, sat down together at the side of the church to eat.

The culmination of the celebrations came on the Sunday morning, when many of the patients made their way—to the accompaniment of cymbals and drum—to the river bank. There, after a brief service conducted by the Rev. S. Patro, a man and woman were baptized by the Superintendent, who is also the pastor. The procession wound its way back to the new chapel where the

two new members received the right hand of fellowship and we all joined in the Sacrament of the Lord's Supper.

In this leper community there are three men and thirty-nine women Christians, but the chapel is large enough to hold more than the entire community. They already feel that it belongs to them all, and many non-Christians regularly attend the Sunday services. Let us pray that they may all come to acknowledge as their Saviour the Master for whom the house was built; and may those who serve there lead these unfortunate men and women to know and glorify their heavenly Father.

First Impressions

EXTRACTS FROM LETTERS OF NEW MISSIONARIES

I. FROM DR. AND MRS. JAMES BURTON AT TONDO

Dr. and Mrs. J. Burton with their children

WE arrived at Matadi on the afternoon of the 8th October and spent a busy few hours clearing baggage through customs. The next stage of our journey by road proved to be one of the most hair-raising endurance tests of a lifetime as far as we were concerned. By 2 p.m. the following day we were ready to start the road journey from Matadi to Léopoldville, anticipating reaching our first stopping place half-way, before dark that evening. Our introduction to the trip was a steep climb over cobbled streets through the town and into the native city. The road became sandy and difficult and still climbing. Finally the engine—by now almost boiling—gave up and the car shuddered to a stop. Behind we looked down to the port nestling peacefully in the hollow and before we gazed towards the ever-increasing ranges of mountains through which we were to travel. We soon pushed on once more, only to be met with the most dangerous roads we have ever seen or experienced. Red, sandy boulder-strewn roads, with crumbling edges, sheer precipitous drops on one side or the other, steep, almost perpendicular, climbs into the barren mountains and then identical drops into more densely-forested valleys, where streams meandered over the rocks and where pretty coloured birds and butterflies flashed in and out of the trees and lizards scampered across the roads. Then on and up into the mountain-tops again, with all around exquisite views as far as the eye could see. We thought of the early pioneers and wondered how they ever made the journey on foot. The sheer rugged beauty overawed us, but both the driver and his assistant needed all eyes on the road as we constantly twisted round hairpin bends, seeing our road directly below us and winding before us.

Boys of the top class at Tondo

WE made steady progress, although not as fast as we had expected. Thus darkness fell and, with incredible

beauty, the blazing African sun sank behind the mountain ranges and still we had 50 miles to negotiate. Little Josephine curled up happily on the back seat and Rosemary slept in her carry-cot. So by the penetrating beam of headlights we pushed on over the now high plateau road, laughing and relaxing at each "little bit of old England" as we passed over smooth concrete bridges crossing deep ravines and then bumped on once again over the bad roads. Twice with bated breath we drove fast through belts of blazing forest fires. Once we thought we might have to turn back, but mercifully the fire had stopped short at the road. Eventually, by 9 p.m., we arrived at Kimpese tired and parched in the hot, dusty African night. Never did a meal taste so good, tea so refreshing or beds feel so soft.

THE few days in Léopoldville afforded time to meet our friends, do a little shopping and prepare ourselves for the river trip. But our troubles were by no means over when we discovered the day before our departure that the main bulk of our luggage still sat at Matadi in a railway wagon with broken springs! After frantic inquiries, it eventually arrived in time to travel with us on the river boat to Coquilhatville. We arrived at Coquilhatville four days later and stayed with American friends for the night, pushing off early the next morning for our final destination—Tondo. How happy we were to arrive only three hours later and to receive such a warm welcome from everyone here. Now we have very happily settled in to a lovely home, delightful fellowship and the work and people we love all around us.

II. FROM MISS JOYCE BEALE AT DINAJPUR

THERE was quite a mixed boarding school here, but numbers are down to half the usual just now. You will have heard that everyone passing between India and Pakistan requires a passport since October 17th. About half of the children who came to school here live in India and so now are unable to come. It seems unlikely that many of their parents will have the money or the initiative to get passports for them; even if they are willing for their children to go to school in a different country. To us in England it seems strange to think of Pakistan so very different from India—but it is! In Pakistan the women are still mostly in purdah and the men do all the marketing, gardening and outside work: whilst the Indian women move about freely in the streets and markets.

Miss Joyce Beale

Schoolgirls at Dinajpur

The missionaries here are faced with many problems because of the partition and now because of passport introduction. Will they be able to run the school here with such reduced numbers? What can be done to meet the needs of the children and their Christian parents who now live in India? How are they to replace the two women teachers who want to leave to go to India at the end of this term, because their homes are there? These are just a few of their problems and something for you to remember in prayer. On the way from Bombay to Dinajpur I was able to attend the B.M.S. Bengal missionaries' retreat at Serampore College. Eighteen missionaries had managed to get there and we had special services and Bible Study groups during which the Epistle to Phillipians was studied. These retreats provide an opportunity of spiritual refreshment for the missionaries and give them time to meet together and share their difficulties and their joys. To Olive Humphries and myself it was also a great thrill to visit, so soon after our arrival in India, the college founded by William Carey. There were thirty students in residence, although it was holiday-time—and they joined us in morning prayers and the evening service. These were colourful gatherings, as the students were in many types of dress, some in European trousers and coloured shirt, others in multicoloured material "shirts," etc. We all sat together on the floor and were barefooted—for that is the custom in chapels here.

III. FROM DR. JOAN PEARS AT BERHAMPUR

THIS first month has mostly been spent starting to learn Oriya. Our pundit arrives about

Dr. Joan Pears

7.30 a.m. and we pore eagerly over the letters, which all look rather like hooks and eyes, and spell out sentences like, "Elephant in the jungle lives," until he goes soon after 9 a.m. Then we do our homework and try out little sentences on the patients and nurses, who enjoy the fun and are keen to help.

The patients are mostly very Hindu. Only a few accept hospital food. Most bring a female relative as cook and she lives in one of our "godowns." On Thursdays many patients look jaundiced, but on closer inspection the dye is found to wipe off. They put on the yellow colour to worship the goddess of health. Recently some relatives came to take home a half-conscious woman, and lengthy arguments and persuading failed. They were convinced a certain man had cast a spell over her and insisted they must take her back to him to remove it. We wonder what has happened to her. Last Saturday, being full moon, we went for a picnic at Gopalpur, a seaside place seven miles from here. As we sat on the beach in the bright moonlight, with great waves crashing on the shore, we watched several fishermen come and do pujah to the gods of the sea. They lifted up their nets and bowed towards the sea, then went through other ceremonies very seriously in the hope of getting a good catch the next day. It was peculiarly uncanny being present at this scene. All this will give some idea of our surroundings and neighbours.

Children at Berhampur Hospital

BERHAMPUR is a fair-sized town, but quite Eastern (we are almost the only Europeans) and there are big contrasts between rich and poor. At the Ladies' Club (a sort of Women's Institute) we meet cultured women who turn out in exquisite saris and jewellery, but in the streets at times there are poor hard-worked coolie women carrying heavy loads of hay, timber, or what you will, on their heads. The Church here has great opportunities for introducing Jesus Christ to all castes, but Hinduism is a mysterious powerful force, a queer mixture of religious philosophy, superstition, and social prejudice, and it grips both ignorant and educated people. I understand that one of the local Ranis studied the Epistle to the Romans, can ask deep and difficult questions, yet carried on doing daily pujah with the aid of a Hindu priest. I feel that this is a challenge both to our own depth of knowledge of the Faith and consistency (or otherwise) of Christian living.

Mr. Faithful

By MAX W. HANCOCK

ON April 14th, 1921, two people entered the mission at Cabinda; one a middle-aged man and the other his son, about twelve years old. The father a regular heathen; the boy a bundle of possibilities. The father wanted to get rid of some of his responsibilities—hence this visit to the mission to hand over his son to the missionary to feed, clothe, educate and make something of. Here was the great question: What would the boy become?

HIS life now was very different from that which he had left behind. Instead of the carefree life of a child in a heathen village, following every whim of a boy's fertile imagination, he had to obey rules and live a life where every hour of the day was planned for him, and where he had to work hard. Often the discipline irked him and he was tempted to run away, but somehow he hung on. He heard about, and was profoundly interested in and influenced by a man called Nicodemus, who once visited Jesus by night. By the end of his first year in the mission he was so influenced that he was baptized. That was the first step which has led Mendes Zacarias Cafe on through a life of the sacrifice of self,

of the renouncing of all thought of personal advancement to a dedication of humbly following and serving his Saviour, Jesus Christ.

THE years passed on. By 1927 he had finished his schooling and passed his exams. His studies had been to such effect that in 1929 he was able to take his teaching diploma that gives him the right to teach in all rural schools. In none of the three B.M.S. stations have we any African who has reached target level—only missionaries have succeeded in doing it. He also passed his exams for driving light and heavy lorries, exams which in Angola are specially difficult for Africans. He was married in 1937, and at the end of that same year was ordained Pastor of the Church in Cabinda.

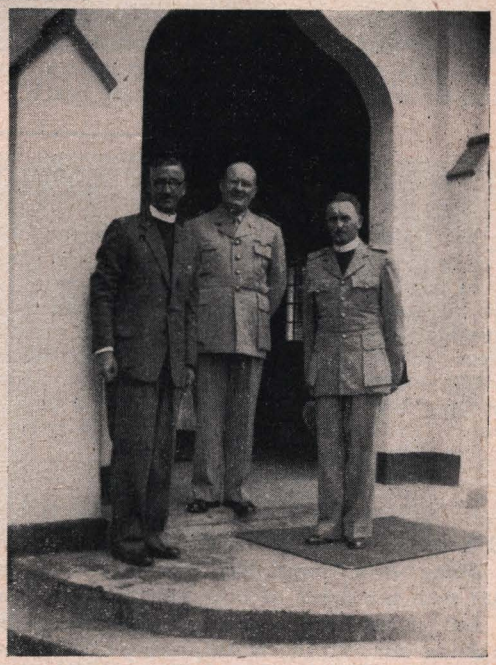
(*Continued overleaf.*)

Christmas Day at Léopoldville

By J. D. KNIGHT

Outside the church after the service

IN addition to services in Lingala and Ki-Kongo held in the B.M.S. churches in the extensive native city, a service of a rather unusual nature was held on Christmas morning in the European Church, which stands on a site in Léopoldville which has belonged to the B.M.S. since before the Congo belonged to Belgium. This church is used regularly for worship in English (weekly) and French (monthly), but with the co-operation of the Protestant Army Chaplains, the Christmas Service was arranged for English, French and Flemish-speaking worshippers. It was conducted by Rev. L. J. Taylor, Field Secretary for Congo. An order of service was provided with Carols in the three tongues printed in parallel columns so that all who came were able to sing together. Scripture readings and prayers were included in French (by Monsieur Quenon) and in Flemish (by Monsieur Van Doorne) as well as those in English by Mr. Taylor. African worshippers from the Gold Coast rendered two anthems during the service. The congregation numbered well over two hundred and included French and English-speaking Africans, Belgians, British, Americans and Dutch, including members of the business community and Consular Services of the nations represented. Floral decorations to the spacious church imparted an atmosphere of Christmas despite the warmth of the day. Many of those who attended testified to the helpfulness of the worship and of the spirit of unity. An offertory in aid of Dr. Barnardo's Homes realized nearly £24.



Rev. L. J. Taylor with M. Van Doorne and M. Quenon

Summer Schools

ONCE again there is a very attractive programme of Summer Schools with prospects of fun and fellowship, learning and worship. There is little wonder that this type of holiday is becoming increasingly popular for it caters for real needs. Young folk who no longer wish to go away with their parents and elders can go in groups and be sure of a wholesome holiday in a Christian community. Individuals who have to go away on their own can find a place quickly in that community and can be sure of friendliness and companionship. There is always a nice balance between rest and activity, recreation and education. Plenty of free time is allowed: lectures and discussions occupy parts only of four days out of seven; and these lectures and discussions add interest and purpose to the holiday.

THIS year there will be five centres: Bexhill, Walmer, New Milton, Cilgwyn and Cockermouth.

Ancaster House, Bexhill, has been used so long that it has become almost a permanent centre. The accommodation and facilities are first class. There are ample grounds where games of all kinds can be played; and the sea is not far away.

The school at Walmer is primarily for teen-agers and is very popular with them. Walmer is near to quite a number of interesting historic towns. The house which accommodates the school has good grounds suitable for sports and games, and facilities for sea-bathing are within easy reach.

New Milton, on the borders of the New Forest, is reputed to be one of the healthiest places on the South Coast. It is a good centre for excursions, but it has much to offer itself, with its cliff-walks and fine stretch of beach. Edinburgh House, where the school will be, has tennis courts and playing fields. This is a new centre.

Cockermouth is also a new centre. This old town is situated about mid-way between Bassenthwaite Water and the sea. Excursions can be arranged to places on the Cumberland coast as well as to the famous beauty spots of the Lake District.

Cilgwyn is, of course, the Society's own Conference Centre. It stands in its own extensive grounds overlooking the vale of the Teifi and the town of Newcastle Emlyn. The sea is within easy reach, and interesting excursions are arranged to the beauty spots of Central Wales.

WITH the exception of Cilgwyn all the schools are open for the four weeks—1st to 29th August. Cilgwyn opens on the 25th July and for the first fortnight is a general school. From the 8th to 22nd August it will be a Welsh School; from 22nd August to 5th September a joint B.M.S.–B.U. Welsh School, where English and Welsh will be spoken.

For the first two weeks of August, Cockermouth also will be a joint B.M.S.–B.U. School.

Full particulars of these Schools can be obtained from Rev. T. F. Valentine at the Mission House.

A NEW EDITION OF THE BIBLE

AT the 140th Annual Meeting of the Bible Society of India, Pakistan and Ceylon, held last December in the Y.M.C.A. Hall, Colombo, the principal speaker was Rev. T. W. Allen, our field secretary. At that meeting there were on sale for the first time copies of the new edition of the Sinhalese Bible. The edition is one of five thousand and it should end the "Bible famine" which has prevailed in Ceylon during the past few years. (In 1952 only 28 Sinhalese Bibles were sold.)

During the meeting His Excellency the Right Honourable Lord Soulbury, Governor-General, who was present, presented the first two copies to Rev. S. F. Pearce, one of the original revisers and the chief proof-reader, and to Rev. R. H. J. Andradie, who collaborated with him. Mr. Pearce, who retired in 1951, has now been in Ceylon for 46 years, and without his aid the new edition of the Bible could not have been produced.

(*Continued from p. 39.*)

HE has always lived on the mission station, doing everything that was asked of him. He has seen hundreds of boys entering like himself. But, unlike him, at the end of six or seven years going out into the world, many to lucrative positions, sneering at him as they renounced the faith they had recently professed. They went out to enjoy the pleasures of this world, and to sink into its vices. Yet he continued on, ignoring the Vanity Fair round about, faithful to the Heavenly Vision. Truly, as far as earthly riches are concerned, Mendes is poor, but concerning the riches that rust not nor decay there are not many of us so well off as he.

Visits to places of interest (Glastonbury Abbey)

Opportunities for rest and relaxation

Good meals in pleasant company

Cheerful service by voluntary workers

Fun and games indoors

Happy memories to take away

SUMMER SCHOOLS

Weston-super-Mare, 1952

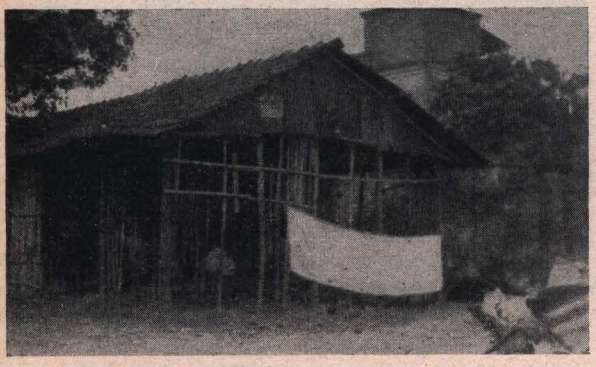
[*Photos by Alan Sykes*

Just One Corner

By L. R. HAZELTON

A SUNDAY School in Calcutta can take one of several forms. There are big ones, with playrooms and fans or air-coolers, often divided into several class-rooms or halls. Others meet in day school buildings and in large halls where all can sing the hymns together. Some are in the churches and chapels, and others in private houses. What a grand choir they would all make if they all met together to sing the Lord's praises !

Well, the one described here can be seen in the picture standing outside the " schoolroom " along with the teacher and two friends. The schoolroom is called a " basha " in the Indian language, and it would not be a lot of use to you in England or anywhere where it is cold and wet. The walls are made of bamboo sticks split into halves and stuck into the ground with a gap of an inch or more between ; this lets in the daylight and the fresh air. The roof had some tiles upon it, but some have become broken so that more fresh air can come in through the holes—sometimes the rain also comes in—but it is warm rain so that nobody minds very much. As the walls are made with gaps between each piece of bamboo the teacher can see who is coming in late ; she can also see when a boy runs away early : it is equally good for the children to see when the " lollipop man " comes around the corner—he carries his sweets and candies on a tray hung by a strap around his neck, not a very good thing for the Sunday School, but as a rule he is quite content to wait until Sunday School is finished, so the children then try to keep an eye upon him and upon the teacher and the flannelgraph board all at once.



The Sunday School Building

WE have no fans or air-coolers in this room, not even a chair or a piano. The teacher sits upon a stool, and the children sit all around upon mats laid on the earth. There is just room enough for the scholars, the teachers, and a flannelgraph board with a table and the Bible in the front.

This particular Sunday School is for English-speaking young people, and there seems to be plenty of them. With no difficulty at all we have thirty-six names on the register, and sometimes we get forty or more present : this is rather a tight squeeze in such a small room, especially upon a hot day. In the months of May and June we may have temperatures of 100 degrees or more, and then we find that this little room is not big enough and we move out into the open air.

Sunday Schools can be found in Calcutta with scholars and teachers of all nationalities—Bengali and English, of course—but there are also Hindi, Oriya, Chinese, Telugu and probably a lot more that I have not yet met. Opportunities abound throughout the city in all sorts of places for gathering the teeming thousands of young people into Sunday School classes ; usually of course this would have to be done in one of the local languages, but interested folk need not be put off overmuch by the language. " English-speaking " young people can usually be found in most districts in such a city as this. There is a good deal of class distinction here that must be reckoned with. Unfortunately it is often the European section that is most conscious of this kind of distinction, but with care it is possible to have Sunday Schools for each. The Sunday School in this picture is made up of Anglo-Indian children all living in one small district ; we call it a " bustee " here. This is just a few families living with Hindus on the one side and Muslims on the other. We rent this " basha " from one of the local Muslim residents.

MOST of these children have parents who have been unemployed for long periods and have found life a constant struggle. Every single child in this picture has, at one time or another, known what it is to go without food for long periods because their parents were unable to find anything for them. As soon as the parents find employment and are able to pay rent for a house or flat they move out of this " bustee," and then

this Sunday School has some room to spare for a few Sundays, but the space is soon filled again. On the other hand, all but two or three of these children are unable to go to a day school to learn because their parents cannot afford the school fees, or are unable to find a free school for them. All schools have a few free seats, but there is always a long waiting list for these, and there are more children than vacancies. When therefore one of these parents gets employment, the first thing that usually happens is that the children are promptly sent off to a boarding school, and so we lose them for a while : these, however, appear again at holiday periods, as a rule.

We have all ages in this Sunday School, from three years to thirteen, and we have these divided into two classes. The " Juniors " have the flannelgraph, whilst the " Seniors " take their class outside in the compound. First, however, we all meet together for the opening hymns, choruses and prayers, just as we do in England. Can you imagine them sitting on their mats singing " Praise Him, praise Him, all ye little children," or " Once in royal David's city " ? As we have no hymn books we teach the children these hymns to sing by heart ; few would be able to read them if we had the books, so that this is the best way for them. They sometimes manage to get the tunes of two hymns mixed up a bit, or at other times they don't quite get the right note, and then we have to call a halt and start again. Whatever it is, however, they certainly " make a joyful noise unto the God of Jacob," and they enjoy having something to sing about. Choruses they especially enjoy—" Two little eyes to look to God," or " Step by step," and many others are well tried friends. One little boy aged six or seven, who has now left us to live in another district, used to love to sing these so much that he came along to the class room every day in the week, even though it was locked up, in order that he might enquire from the caretaker when it would be open again, and then to stand outside and sing all that he could remember before going back home again.

STORY time is the main interest for them, however. Sometimes it is a little difficult to get them all to pay attention right at the beginning, especially if there is another boy outside with a paper kite to fly, or if the " lollipop man " comes around the corner ; but once the story has really begun—well, interest is on most faces. It may seem strange to you, who have heard many times the story of the boy Samuel and the way God called him just before he went off to sleep, to be told that although these children speak English as their native language,

Teachers and Scholars

yet they—and hundreds more like them—have never heard this story, or any of the hundreds of others so common to you. Indeed to most, even the stories of Jesus and His Love for us is something new.

Now I want to ask you to do something. This Sunday School is only one. These children will not go to a Sunday School held in a big hall or a grand Church because they are unable to have the dresses and the boots and shoes that the other children have, and they would feel shy. Also, as they often have to go hungry they cannot think as fast as ordinary folk, and so they have found that they are thought " funny " by the other children. Since they will not go to an ordinary Sunday School, will you please pray that others might see their need in Calcutta, and the other big cities of this land, and start Sunday Schools in their own " bustees," so that not even the poor children have to go without hearing something of the Love of Jesus. Please pray that all the " youngsters " of the streets of these cities, even those who speak Bengali and Hindi, may have this privilege. You can be sure of this—for every child that attends a Sunday School somewhere in one of the church halls or other buildings, there are at least ten others who do not, and being non-Christian would not, but who would be willing and interested enough to attend something similar if held in their own midst and amongst themselves only. Not all non-Christian children, or parents, would be willing of course, but I say that for every one that does now attend such a Sunday School there would be ten others who would be willing to hear something of this " Jesus who is called the Christ " if it were made possible by taking it to them in their own quarters. I ask you to pray that God will make it possible through His disciples here in Calcutta—and in all cities where there is this need.

FROM FAR AND NEAR

Developments at Delhi

MISS FREDA BIRD reports :
Everywhere in Old and New Delhi one can see buildings being erected—many shops and new housing estates. People are moving out to these areas and thus starting small Christian groups because there is no church in their new area. All the meetings we attend during the week, except one, are held in the women's own houses turn by turn. Two days a week we have a small meeting of women connected with the Hindustani section of the English speaking Free Church of New Delhi, where Mr. and Mrs. Madge are working.

Telugu Baptismal Service

MISS MARY SHEARER writes from Udayagiri :
My first weekend in India was spent in Calcutta, and on the Sunday afternoon I had the privilege of being present at a Telugu Baptismal Service. There is real blessing among the Telugus in Calcutta at the present time. Two young Anglo-Indian girls were baptized and gave radiant testimonies before the ordinance. It was an inspiration to hear the singing of a group of Lushai students known to me, who are studying at Serampore. They were led by a Khasi Hills boy with a glorious voice.

Baptisms at Pimu

MISS MAISIE CHAPLIN reports :
We made our way down to the stream for the baptisms. The setting was perfect. There is a broad shallow stream fringed by forest. Silver sand at the bottom gives the water a crystal clear look. One deepened part is used for the baptisms and at each side of this part a young crotin bush gives some colour to the scene. The sun was shining through the trees as Mr. Moore made his way to the spot and started the service. All was simple. No baptismal robes were in evidence. Mr. Moore was dressed in his white trousers and shirt while the candidates, sixteen in number, lining the bank of the river, were dressed in their ordinary village clothes.

In the line of candidates was an old man nearly blind and dressed only in his simple village loin cloth ; he was led down by his son, a village teacher-evangelist ; the smile on the young teacher's face as he led his old father out of the water was quite a joy to see. It is certainly good to see these old people coming forward as well as the young ones because they are so steeped in their old village customs and heathen practices that it is difficult to get them to come right out for the Master.

Miss Chaplin at Pimu Baby Clinic

Baptisms at Berhampur

MISS DOROTHY COGGINS, writes :
There were two baptisms in the church last Sunday, girls from the Christian community, one a sister of our dispenser, giving much joy to her parents. The other girl is one of our nurses. Please remember these in your prayers.

Baptisms at Lukolela

MR. ARNOLD PAGE writes from Lukolela :
We had seven baptisms last Sunday. Four of them were our school girls—one of them being our oldest orphan, Lekaka. Three boys' names have come up for baptism in two months time.

Ordinary Sundays on the Congo

DR. STANLEY G. BROWNE writes :
A week or two ago, as I was walking from the hospital after our afternoon evangelistic service in Bristol Ward, I was musing on the way we spend our Sundays and wondering if an account would answer some of the questions asked of medical missionaries on furlough.

An " ordinary " Sunday begins with a visit to the out-patient department and wards at 6.30 a.m. Then, at 8.45, there is our general service in the church, where upwards of a thousand people gather regularly ; all the hospital students, men and women, smart in their freshly-ironed uniforms, take their places in the congregation. After the service, we meet with our white colleagues for a cup of tea and a season of prayer.

In the afternoon of an " ordinary " Sunday, we meet with some hospital students in Bristol Ward, and have a service to which patients and their helpers are invited. We usually have two or three languages on the go during these services, so that everybody will understand something. While we are in

this service, the nursing sisters will be holding a service with some of the girl students in the maternity ward, and a dozen or so students will be visiting the surrounding villages with the Gospel, and another four will be teaching in the Sunday School. The remainder will be in Bible Classes or Enquirers' Class.

In the evening, at eight o'clock, we have our English Service.

But many days are not "ordinary" days. One Sunday in six I am preaching at Stanleyville and conducting Communion there; every other Sunday we go to the Leper Camp; and, of course, it had always been the tradition and privilege of the Yakusu doctors to take full share in the evangelistic activities of the Station—on Sundays and at the Tuesday afternoon prayer meeting for white and black.

As in England, sometimes the doctor has to travel on Sundays visiting the acutely sick or responding to an urgent call.

Christian Theological Colleges in China

THE theological seminaries which have joined in the union seminaries at Nanking are listed in the October *Hsieh Chin* as follows: Nanking Theological Seminary; two Shanghai Seminaries, Central (Episcopal) and Baptist; Fukien Union Seminary, Foochow; South Fukien Seminary; Changchow; Cheloo Seminary, Tsinan; North China Seminary, Wusih; China Seminary, Hangchow; and Kiangsu Baptist Bible School, Chinkiang. Later the Episcopal Trinity School in Ningpo joined the group. The Ling-Hsiu (Spiritual Cultivation—a John Sung heritage) School took part in the first meeting of delegates on August 25-29, but later withdrew for "special reasons". The committee had a further meeting on September 22nd. Representatives of Huachung, Yenching, Chungking and Canton seminaries were also present at the first conference, but those schools do not seem to be included in the amalgamation.

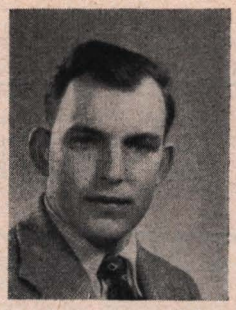
Contacts with Young Chinese

MR. R. H. P. DART writes from Hong Kong: Contacts with young Chinese folk have increased rather than decreased and many are becoming more or less regular members and attendants of the Union Church. One of the best known young Chinese friends is a student who left here a few weeks ago to study medicine in Canada. He is a fine Christian young man with strong convictions, and it has been a joy to see him grow spiritually. His conduct and character have strongly influenced two other young Chinese, brother and sister, for they are now constant attendants at church.

What to do with Silver Paper

DURING the present financial year over £20 has been received for our funds by the sale of silver paper and milk bottle tops. Here is a simple way in which a church or organization or auxiliary can help. There is, of course, no point in sending small amounts because the postage required will be greater than the value of the parcel. But if silver paper is collected over a period and sent, well pressed together, in a sack by goods train, then it is well worth while. The sacks should be sent to 93, Gloucester Place.

FOR SERVICE OVERSEAS



Mr. and Mrs. L. L. Collis (Bolobo)

Dr. and Mrs. A. R. Taylor (Chandraghona)

Postage Stamps Wanted

USED postage stamps can also be sold for the benefit of the Society. Prices obtained vary according to the way the stamps are sorted. English stamps on a small amount of envelope (preferably about ⅛ inch all round) can be sold. A higher price can be obtained for stamps of 3d. and upwards and special commemorative stamps such as the 2½d. stamps of the Festival of Britain and the Coronation. Still more can be obtained if the stamps are carefully washed off the paper and sorted. Here is another idea.

Regional Schools—Upoto District

MR. AND MRS. SEWELL write from Upoto: While on the subject of schools, we are endeavouring to establish a Regional School in each of our twelve areas. So far six have been started and we inspected one in the area we visited. The *moniteurs* are men who have been trained at the Ecole Grenfell at Yalemba, and are therefore qualified to teach the standard of our first two years here at Upoto. Dormitory accommodation is provided, though the boys usually go home at the week-end. The aim is that the children will learn the rudiments in their village school, then go to the Regional School for two years, when they should be about eleven years of age. In this way we hope to raise the general standard of education.

31st March is the last day of the B.M.S. Financial Year. The extra effort and the extra gift make all the difference.

An Evening with the Gramophone at Lukolela

By ALISON McGREGOR

IT is night time and the rumble of a storm can be heard in the distance. On the table is a portable gramophone, the gift of a friend in Edinburgh. It is telling forth in a very descriptive way the story of the Prodigal Son, in Lingala. One can hear the 'riotous living', then the grunting of the pigs, and finally, the rejoicing at the Father's house. Not a soul was near when I began, but in two minutes the patients on the veranda were crowded round their doorway. The open veranda outside this room holds a giggling mass of young African life, struggling for the privilege of pressing their already flat noses against the window. At the door more noise reveals the presence of the women. When I invite them to come in, some come and sit down, but most of them are too shy and remain outside. As I have only five Lingala records, I intermingle these with Scotch choirs and Gospel singers, finding the hymns for the listeners in their own hymn-books, or showing them photos of the cities in which the choirs are singing. To them it is an hour of sheer pleasure, but we pray it may be more, that the word sown may take root and grow and bring forth much fruit.

IT is still night. The glorious tropical moon shines down in all its splendour, changing the sombre darkness into a mysterious and beautiful fairy-land. The Africans love the moonlight; they forget their labours of the day which is past, and the day which is to come, and dance the whole night through. Many of the dances are far from innocent, and the dancers get worked up into such a pitch that all sorts of evils are the result. The dancing drums are beating now, filling the air with their throbbing, but from nearer comes another sound, the sound of singing, accompanied by the beating of a tin plate. The voices are not very musical, the African idea of singing being to bawl at the top of one's voice, but there is no doubt about their earnestness and joy. It is the girls in the B.M.S. compound singing, 'The wise man built his house upon a rock', and it is followed by 'Two little eyes to look to God',—action songs they have been learning in the Sunday School. How we pray that the message of the hymns may go home to their young hearts, that they may found their lives on Jesus, the Rock, and give themselves wholly to serve Him who is waiting to give them life in its fullness.

Congo nurses with a new-born baby

Fellowship in Prayer

Based on the Prayer Calendar

March 1–7.—It is not always realized how much the work of the Society overseas depends on the service of those who work in the Mission House. For them your prayers are requested this week. Remember also the Carey Kingsgate Press and its officers.

March 8–15.—The first day of the week is Home Work Fund Sunday. Remember in your prayers the Baptist Union and its Officers. During the remainder of the week the subjects of prayer will be the Scottish and Welsh representatives of the Society, the Girls' Auxiliary, the League of Ropeholders and the Men's Movement.

March 16–23.—This week you are asked to pray for all students, and especially : (1) those in our Baptist Colleges, (2) those in Carey Hall and St. Andrew's College, (3) overseas students studying in this country. Give a special place in your prayers to those who are preparing themselves for service abroad with the Society.

March 24–28.—There are a number of organizations which help the work of our missionaries abroad. They include the Missionaries' Literature Association, and the Foreign Stamp Bureau. Your prayers are requested for all such organizations and for all missionaries on furlough, all missionary workers in churches and Sunday Schools and all ministers and church officers.

March 29–April 4.—On Tuesday of this week the B.M.S. Financial Year ends, and Friday is Good Friday. Is there not a sense in which the two days can be connected ? Pray that the spirit of sacrifice which prompts giving to the Society may be in keeping with that great sacrifice offered once and for all for us. Your prayers are asked this week for Bolobo and the vast hinterland between it and Lake Leopold II. The work there is comprehensive and varied. It includes church and industrial work, a printing press, educational work and teacher training, work among women and girls.

MISSIONARY RECORD

Arrivals

22nd December, Mr. and Mrs. H. T. Bamfield, from Cuttack.

14th January, Rt. Hon. E. Brown and Dr. E. A. Payne, from India.

14th January, Miss E. D. M. White, from Yakusu (by air).

22nd January, Miss D. J. Curtis, from Ratnapura.

Departures

30th December, Rev. J. Russell, for Luanda ; Sr. and Snr. A. da R. S. Machado, for San Salvador (all from Lisbon).

9th January, Rev. E. L. Wenger, for Barisal ; and Mr. and Mrs. B. G. Ellis and two children, for Calcutta.

22nd January, Rev. W. T. and Mrs. Morgan, for Delhi ; Miss D. Mount, for Berhampur ; Dr. A. R. and Mrs. Taylor, for Chandraghona (Dacca, for language study) ; Rev. F. W. and Mrs. Smith, for Rangamati ; and Mrs. D. S. Wells, for Calcutta.

Births

27th December, at Port of Spain, Trinidad, to Rev. S. G. and Mrs. Poupard, a son, Derek Aubrey.

14th January, at Colombo, to Rev. S. B. and Mrs. Stephens, a son.

Deaths

7th January, in Ceylon, Mrs. Florrie Pearce, wife of Rev. S. F. Pearce.

12th January, at Bexhill-on-Sea, Miss Ellen K. Milledge (Congo Mission, 1921–1950).

20th January, at Catford, Dr. Mary R. Bisset (India Mission, 1907-1938).

ACKNOWLEDGMENTS

(To 21st January, 1953).

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund: Anonymous, 11s.; " God's Steward," £1 1s.; Anonymous, " In Memory of my Beloved Mother on this her birthday, 10th January," 10s. A very grateful Christian (Work in Angola), £1 ; Anonymous, 10s. ; Anonymous, £2 2s. 10d.

Medical Fund: Anonymous, " A New Year's Gift," £10.

Deficit Fund : " Two old age Pensioners, with deepest gratitude for God's goodness during the Air Raid of 10.1.43," £6.

Widows' and Orphans' Fund : " Inasmuch," £2 10s.

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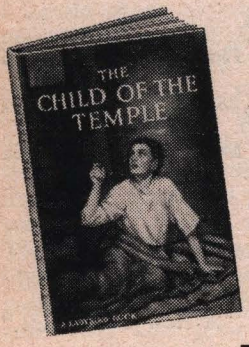

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Missionary Herald

APRIL 1953 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

An Easter Message

WHEN the first missionaries to these islands after the Anglo-Saxon invasion gave to the pagan festival of the goddess Œstre a Christian significance and made it a time for the remembrance of the death and resurrection of Christ, they left the way open to many dangers by mixing heathen and Christian associations, but they also made a happy association of the resurrection with the springtime. It seems fitting that when the natural world about us is speaking to us of life and hope we should be reading the Easter stories and singing the Easter hymns. Easter celebrations are as a tonic to us. The triumph once and for all of Christ over the forces of evil is recalled. We are reminded of a truth which we should never forget: that the Risen Master is always present with us. Easter is a time of thanksgiving for victory and a time of re-kindling of hope.

THERE is one resurrection story in the New Testament which has a special bearing on our missionary work. It is recorded in the epilogue to the Fourth Gospel. The disciples of Jesus, having returned to Galilee and to the occupations which they followed before Jesus called them, spent a whole night fishing but caught nothing. At the break of day Jesus came to the beach and called to them, "Have you caught anything to eat?" When they answered: "No," Jesus ordered them to cast the net on the right side of the boat. They obeyed. The catch was so great that they brought it safely to land only with the assistance of other disciples in another boat. In the net there were a hundred and fifty-three fish.

Why a hundred and fifty-three? This number was regarded by the ancients as the perfect and complete number. To say that a hundred and fifty-three fish were in the net means that there were in the net one of every kind of fish that existed.

LIKE so many of the stories in the Fourth Gospel, this story is told in this way and in this setting because it has a symbolic meaning. It not only describes an event in the lives of the first disciples; it conveys to disciples in all ages a message that is eternally true. There is so to speak a double meaning. As we read the story we have to remember that the work to which Jesus had called His disciples was the work of fishing for men. The net with the one hundred and fifty-three fish represents the bringing of men of all nations into the Kingdom of Christ, a task achieved not by some disciples in one boat but by all disciples co-operating together.

The essential message of the story may be summarized thus. Whenever disciples of Jesus turn back from following Him and fulfilling His will for them, they become ineffective. When in obedience to His command they venture forth, their labour is rewarded. They succeed because Christ is with them to guide them and to give them power.

FAR too often do we forget the presence and the power of our Risen Lord. Our minds become full of our own weaknesses and imperfections. We think of the problems confronting us in the world of our day. We become alarmed at the spread of Communism, the revival of ancient world religions, the closing of doors in China, difficulties in India, impending changes in Africa. How can we grapple with these things? Has our

Thirst for knowledge in Congo

mission failed? Is there any point in our carrying on?

Let us not leave out of our reckoning the factor of God's power. Let us not forget the presence with us of Christ. His is the work in which we are engaged. So often when Christians are beginning to despair, success is very near. The disciples had toiled all night and caught nothing. But nearby was a shoal of fish. Jesus intervened, and they were able to catch the shoal. Some time later, Christian disciples in Damascus thought the end had come. They waited in fear and trembling for the arrival of the arch-persecutor, Saul of Tarsus. But when Saul arrived he arrived to preach the Gospel. Jesus had intervened.

APRIL is the beginning of our B.M.S. year. We are profoundly thankful for the wonderful recovery made during the past year in the clearing of the deficit and the increasing of the annual income. As we go into this new year let it be with hope and with faith. In our support of the work of missions by prayer and by giving let us be prepared to cast out our net with faith and co-operate with other Christians in the bringing of all nations to the feet of our Lord.

Léopoldville—Capital of the Belgian Congo

By C. A. COULDRIDGE

I. GENERAL CONDITIONS IN THE CITY

[*This is the first of two articles specially written for the* MISSIONARY HERALD *by Rev. C. A. Couldridge who is home on furlough after seven years of service in the Belgian Congo.*]

THE population of Léopoldville, now given as 240,000, is growing rapidly all the time, and that in spite of certain Government regulations which permit only those who qualify for the official identity card with photograph, to stay in the city permanently. These are only given after a case has been thoroughly examined and the authorities are satisfied that a man can earn his living; or a woman must have a husband to keep her or have relatives who are responsible for her. The official figures for the African population are not much more than 200,000, but, as so many live in Léo. unofficially, the inhabitants are much nearer the total quoted above—240,000. Every so often the police surround a block of houses during the night or small hours, and every person not properly written up is arrested and given a few days in prison before being sent back to his village. This is not really so terrible as it sounds, for in prison they receive good food and shelter, and there is none of the stigma attached to it that is usual in European countries.

THE attraction of Léo. is common to most of the large towns, and particularly the young men have the idea that they are going to get rich quickly. An office job as typist has peculiar drawing power, but many aspirants find themselves as messengers for a long time. They like to write to their friends in the village and tell exaggerated stories of the life in Léo. They can tell them of the high wages they are getting and take great pride in it, but usually forget to mention the high cost of living, so much so that they were probably better off on half the pay at a mission station or company outpost where the price of food is lower. More than half of the population of this great city is drawn from the Kikongo speaking areas, that is from Lower Belgian Congo and from across the border in Portuguese territory where are our stations, San Salvador, Quibocolo and Bembe. The other Africans come from the rest of the Belgian Congo, though perhaps more so from the riverine villages. They come with many languages as their own dialects, but all speak sufficient Lingala to make themselves understood, Lingala being the *lingua franca* from Léopoldville to Stanleyville. But it would not be understood in the Kikongo areas except by those who had been to Léo., or had had close contact with such folk.

Congo Schoolgirls at Needlework

FROM a material point of view there are three things which concern us human beings : having a roof over our head, enough to eat, and clothes to wear. These factors are not so troublesome to our people in their own environment if they are willing to do a moderate amount of work. Materials for building fairly strong houses can be carried from the forest, and I have seen quite neat houses made in this way. Sun-dried bricks and a grass roof can also make a comfortable dwelling. The staple diet—manioc —is grown in the fields, and money exchanged for produce on market day enables them to buy some things which cannot be grown. There is a shortage of meat, and it is always expensive. Trading also provides money sufficient for their clothes. In village life there is not usually the necessity for expensive changes of clothing, the exceptions are at weddings and, for some, the Sunday service.

In Léo. the housing situation is very difficult. For a few of the more exceptional men, those who have proved themselves in a good job, have received advances from the Government with which to build or buy a house, paying back each month according to their salary. In this way quite a number of our people have good houses which many of us would be glad to live in. But I repeat, although there are new housing areas developing all the time, they cannot keep pace with the rapidly increasing population.

The matter of feeding this city is not a small one. Hundreds of tons of food are brought in every week. This is mainly bananas, flour or manioc, the root from which the flour is made, various green foods, and at certain times vegetables such as lettuce, tomatoes, radishes, onions, etc., which also find a good market amongst the Europeans. But for everyone that comes to settle in Léo. there is one less to grow the food back in the villages. Up till now Léo. has had priority because the best prices are paid, but it is not without serious consequences sometimes. There was one area where so much food was sent away to be turned into money that the children cried with hunger : there was no more left in the fields ready to eat !

IT cannot be claimed that Léo. is a city with streets full of trams and buses, but there are some buses which help to get the Africans to their places of work. But there are thousands who make the journey daily on bicycles. During the last few months there has been a craze for the smaller type of motor-bike, and now there are dozens all over the place. Not many have yet taken to running a car for pleasure purposes, those who own cars do so to ply their lucrative trade of taxi-ing. These are in great demand always by both black and white in spite of the cost.

A good number work a normal forty-four hour week, but others work all hours, as our folk at home do. It depends on the kind of job. But those employed as machine-minders, and often craftsmen, are placed on shift work so that the workshop is seldom idle. They might be in a carpenters' shop or an engineers' workshop ; it might be in one of the large factories weaving cloth or even blankets. Then there are the newspaper offices and printing works.

[*To be continued next month.*]

Used Spectacles

THERE is still a demand for unwanted spectacles. These can be utilized in order to make serviceable pairs of spectacles for people who would not otherwise be able to see distinctly. Send any spectacles which are no longer required to : Mr. H. A. Thompson, " Thornberry ", Salvington Road, Worthing, Sussex.

Workers Together

By NESTA B. SODDY, Chandraghona

DOCTORS *do* get ill, of course, however little they care to acknowledge the fact, so perhaps there was nothing strange in having a doctor admitted to hospital. What was strange, perhaps, was the fact that he was a Hindu doctor, admitted to a Christian hospital. Yet being a Hindu living in Pakistan, he may have felt safer coming to a Christian hospital than to a Government hospital, on political as well as on medical grounds. Be that as it may, the fact is that he came and was treated. As to his ailment, and how he progressed, we must leave that and deal with more important matters, since the soul is always of more importance than the body, whether we recognize the fact or not. In this man's story we see yet another instance of the way in which the medical side of mission work makes ready opportunities for evangelism.

While the Hindu doctor was a patient in the Chandraghona Mission Hospital, in the Chittagong Hill Tracts, East Pakistan, he was visited regularly by the hospital evangelist, Paul Biswas, whose natural gift for making friends opens many hearts to hear the gospel message. The length of his stay in hospital made it possible for the talks to be many, probing deeply into beliefs and ways of living. From that the talks led on naturally to the Way of Life—" I am the Way "—and the voice of his conscience within acknowledged the truth of the evangelist's voice, as he told of the only possible way whereby dreams may come true and the fetters of sin be shattered. So by degrees a Hindu doctor became a Christian disciple, learning the way of Christ.

IT was at this point that the test came. He was discharged and returned to his village, out of direct contact with the Mission Hospital, for his home was miles away. Would this be the end? Would he be a secret, unconfessed disciple, loving the Lord of all life, yet denying Him? Sometimes that is how it turns out, yet not, by the grace of God, in this case. To the great joy of Paul Biswas, and of the missionary staff of the hospital, the matter did not end there. The doctor continued to receive instruction and to prepare himself for baptism until, a couple of months ago, a whole party from the church at Chandraghona travelled down-river to the village where the doctor and his wife live. They gathered together friends and neighbours and all sat around to listen intently while yet another of the evangelistic staff of the Mission at Chandraghona (another of our Bengali workers) explained the meaning of the gospel message, and the truths of the new faith which the doctor was about to embrace, with them as his witnesses.

His wife is most sympathetic and is receiving teaching, and it is hoped that in due course she, too, may be able to follow in her husband's steps and accept his Lord as her own. So yet again, the combined work of doctor and evangelist achieves, by the grace of God, the aim to which it is directed.

THERE is, however, still a word to be said. It is necessary for us to remember, as we think of and plan for our hospital, the fact that the work is most effectively done as team work. Our doctors and nurses can—and do—preach and teach, and bear witness to the efficacy and truth of the way of Salvation, but if they are to use to the full their specialized training, they can only spend part of their time in evangelism. That means that there must, for effective work, be maintained along with the medical staff, those of the evangelistic side who can follow up the contacts made and spend time patiently teaching and explaining all that is said and done. Moreover, the finest team work is that where British and Bengali, Westerner and Oriental, combine in loyal good fellowship, each making his own peculiar contribution in order that the finest possible results may be achieved.

That brings us back again to the urgent need for trained and dedicated men and women, both

Chandraghona Hospital

from this country and from the younger churches overseas. That in its turn places a double responsibility on us of this land, since the training of our Christians overseas must still devolve on us for some time to come if they are to be able to share adequately in this thrilling and all-satisfying team work.

"PRAY ye therefore the Lord of the harvest, that He will send forth labourers into His harvest"—and, as you pray, remember that it was after Jesus had bidden His disciples to pray that labourers be sent forth, that they were themselves sent forth to answer their own prayers! But pray, nevertheless, for labourers to be thrust forth, and for those who are already working in the field, and also for the doctor who was Hindu and is now a new man in Jesus Christ, and for his wife and their friends. Prayer is our part of the team work, for we are labourers one with another and fellow-workers with God Himself. Such is our high calling.

A Great Evangelistic Crusade

By KEITH TUCKER, President of Calabar College

KINGSTON'S Airport, which is beautifully situated between her magnificent harbour and the blue Caribbean Sea, is frequently the scene of considerable activity, as tourists, business men, educators, and returning missionaries, step off their planes and face the interrogation of the Health, Customs and Immigration Officials. On the 3rd January, however, the Airport presented what must have been a unique scene, for out of two successive planes, there emerged no less than sixty-five ministers!

Some time ago Dr. Guy Bellamy, Secretary for Negro Work of the great Southern Baptist Convention, had sent an offer to the Jamaica Baptist Union to undertake an island-wide Evangelistic Crusade. American ministers would come at their own expense, and they would see to all their expenses while on the Island. The Executive Committee of the Jamaica Baptist Union gratefully accepted the offer, invited the ministers of the Union to prepare prayerfully for the event, and thus the arrival of sixty-five ministers of the Southern Baptist Convention marked the beginning of a great Evangelistic Crusade.

TWO events of interest, however, intervened before the brethren went to their places of service. First, they were transported to our new Calabar Theological College where they were officially welcomed by the Chairman of the Jamaica Baptist Union, joined in a short intercessory service, and partook of lunch in company with our Jamaica Baptist ministers who had come to meet them. Next, at the kind invitation of His Excellency Sir Hugh Foot, the Governor of the Island, they made their way to King's House where the Governor received them and welcomed them to Jamaica. Jamaica, said the Governor, valued the Baptist Communion, for Baptists had been in many struggles, and they had always been on the right side. The warmth of the Governor's welcome and the sincerity of the speech made a deep impression upon our visitors, who then proceeded to their various spheres of allocation.

AT the time of writing it is too early to estimate with any accuracy the full permanent results of the Campaign. There are, however, some things that can be recorded already with thanksgiving to God. Each morning prayer meetings (5 a.m. in some churches) have been well attended, and much good has been done by the Biblical expositions given at these services. Evening evangelistic services have drawn very large attendances, indeed in some places people have had to stand by the door or window of the church, there being no more room inside.

In Kingston and the Corporate Area, five of our churches held meetings at the same time, yet all reported large congregations night by night throughout the Campaign Week. At Hanover Street Church, Kingston, where I am Acting Pastor, in the absence of the Rev. L. B. Gibbs, in England, we used a microphone to get the message out upon the streets, and organized a procession of witness through the streets to draw the outsiders in.

Best of all, reports from all over the Island indicate that the prayerful preparations made by our churches for some months past, and the earnest messages of the preachers, have secured the gracious blessing of God. A very large number of people have been led to accept

Christ as Lord and Saviour, and have been enrolled in the Candidates' Class for further instruction, prior to baptism and Church membership.

TRIBUTE must be paid to the careful preparations made by our ministers and churches, where experienced Christians were set aside to deal with Inquirers, and Church members brought along unconverted souls with them to the meetings. Equally, tribute is due to the visiting ministers of the Southern Baptist Convention who, coming to a country very different from their own, adapted themselves fully to the situation, and evinced in every way the spirit of brotherliness, goodwill, and Christian love. We thank God with all our hearts for so wonderful a beginning to the year 1953.

Silver Jubilee Services of the New Delhi Free Church

By E. G. T. MADGE

SATURDAY and Sunday, November 22nd and 23rd, 1952, were observed as days of thanksgiving for the twenty-five years of blessing God has given the Free Church since its opening on November 19th, 1927.

A Social was held in the garden of 10, Jantar Mantar Road on Saturday afternoon, at which about 150 were present. After tea, thirty minutes were spent in listening to greetings from all over the world. The most noteworthy of these were letters from Mrs. Revnell, Rev. A. E. Hubbard, and the Wesley Lodgers. We sang the hymn, "Holy Father, in Thy mercy," and prayed for the Wesley Lodgers and all former members of the Church now in the United Kingdom and other parts of the world. Greetings from India followed, after which Mr. D. McKenna excelled himself as M.C. of a programme of entertainment and games, which went on until cold compelled an ending.

THE Sunday services were very well attended, the morning especially when the many nationalities and denominations were represented, a sign that God had blessed our efforts to build a really united church in New Delhi. We had hoped that Rev. R. T. Kerr would have been with us to represent the Methodists, but he was prevented by indisposition. Rev. R. C. Cowling (B.M.S.) led the service, Mr. D. W. Lewis (who was present at the opening in 1927) read the lesson, while the prayers used were those used at the opening service. The minister preached from Isaiah xl. 31, reminding us that God gives great moments of inspiration ("they shall mount up with wings as eagles") such as came to our founders when they built the church, and power in crisis ("they shall run and not be weary")

(*Continued on page 56.*)

Union Free Church, New Delhi

The Girls' Auxiliary

By VIOLA K. BENSON

[*The G.A. this year celebrates its Jubilee. In this article the Secretary writes of the aims and ideals of the Movement.*]

I WONDER how often, like me, you have heard the longing remark, "What we want is a revival." We all long to see the Churches making a greater impact on the world, but do we always realize that revival is born in the souls of individual people as they surrender their lives to Christ and allow Him to use them mightily? It is this individual and personal concern which is the key-note of G.A. The first part of our aim is to help each girl to offer her life entirely to God. Until we succeed in this we cannot hope to fulfil the second half of our aim and purpose, which is to establish His Kingdom at home and abroad. The Spirit of Christ can only work through dedicated lives, and our concern for the girls must start there, else we would be a burden and not an Auxiliary to the Baptist Missionary Society. Even our motto: "Ready to do whatsoever my Lord the King shall appoint," is a personal one; a promise made by each individual which lasts a lifetime, not just for her days in G.A. Not till a girl has accepted this motto as her own is she presented with her badge.

Miss Viola K. Benson

IN educational circles there is a saying: "no impression, without expression." In G.A. every girl can find service which will use to the full her talents and her interests. There are many opportunities for leadership in the running of the organization itself, whilst the whole purpose of our existence is to raise the maximum support for the B.M.S. Within the branch, the interests and aptitudes of each girl can be used to give variety to the meetings, and to stimulate thinking and action through new channels. Learning about the B.M.S. and what God is doing through the Society can provide endless interest for branch programmes. There is the task of spreading missionary interest, of enlisting candidates, of constant prayer for all who are working to bring in the Kingdom, and of keeping their own faith alert and strong.

TO-DAY the B.M.S. still needs our help, our prayers, our young candidates, and all the enthusiasm we can spread around. The world still needs Christians who will offer their lives to Him. As we go forward into our Jubilee year we offer thanks to God for the high ideals which are our heritage, and for the open door before us through which we can see many more years spent in "uniting the girls of the churches, helping each one through thought, prayer and service to offer with joy to Jesus Christ her time, her talent, her all.

(*Continued from page 55.*)

so that we were able to face partition with confidence, and also strength to plod ("they shall walk and not faint"). At the moment we are not facing crisis, but we are being called to plod, to work at every aspect of our church life, so that whether crisis or challenge be ahead of us, we shall be equal for it all in the strength which only those who wait upon the Lord know.

After the evening service we held a Sunday Evening Social, the second for the winter, and sixty-five squeezed themselves into the Manse, sang themselves hoarse, and then listened to a testimony from Mr. E. McDade (B.M.S.), who said he was in Delhi as a soldier and passed the Free Church often. He met his Lord in Ceylon, and is now back as a tool-maker in the Ingraham Institute, Ghaziabad. As Mr. McKenna commented, "His testimony was the best possible ending to the week-end of thanksgiving."

The Jubilee of the G.A.

By M. ELEANOR TAYLOR

THERE are many women scattered all over the world who will be moved to learn that the Girls' Auxiliary to the Baptist Missionary Society celebrates its Jubilee during 1953. The fifty years that have passed since the founding of the Auxiliary have witnessed upheavals and consequent changes that would have seemed incredible to the founders.

A Society exclusively for girls and young women within the framework of the Church was a bit of a novelty at that date, the more so perhaps since it was in Scotland that the first branches were formed. Following the example of the Girls' Auxiliary recently set up in the United Free Church of Scotland, the Scottish auxiliaries of the Baptist Zenana Mission formed a Girls' Auxiliary in 1903, and before long there were vigorous branches in quite a number of towns and local churches. (The first President was Miss E. W. Lockhart of Queen's Park Church, Glasgow ; the Secretary, Miss O. M. Coats, of Adelaide Place ; and the Treasurer, Miss Bessie Young, of Dennistoun.)

There quickly followed a Junior Girls' Auxiliary designed to instil missionary interest and enthusiasm in the under fourteens, and before long Young Men's and Boys' Auxiliaries were seeking to enlist missionary support in the opposite sex. The outbreak of war in 1914 brought the two last organizations to an end, but not before some who were later to become leaders in the missionary movement had been influenced. Dr. Hugh Martin, Henry Cook and Fergus Little, to name only three, remember those days.

The G.A. spread to the South, and about 1908 isolated branches were formed in some of the London churches, including Regent's Park, in Keighley, Sutton-in-Craven, and a few other districts. The present Chairman of the Society, Mrs. C. T. Le Quesne, was a member of the Regent's Park G.A.

THE Missionary Study Movement was at the height of its influence. Dr. Mott was travelling round the world appealing to youth in the Universities to give themselves to the missionary enterprise and telling laymen that from the business point of view, missions were a sound investment. Preparations for the World Missionary Conference to be held in Edinburgh in 1910 were in progress, and it looked as if nothing could impede the advance of the missionary work of the Church at home and abroad. Then came the war. Before long women and girls were swept into industry and commerce as never before ; the extinction of the Girls' Auxiliary seemed inevitable.

SINCE its inception the Auxiliary has owed much to the faith in it and the support given to it by the Baptist Zenana Mission and its then Home Secretary, Mrs. George Kerry. It was the B.Z.M., or the Women's Missionary Association as it had then become, which in celebration of its own Jubilee in 1917 sought to increase and extend the work of the Girls' Auxiliary. At the invitation of the late Mrs. Edward Robinson, president of the W.M.A., a company representative of girls in Baptist churches throughout the United Kingdom, met in Furnival Street at Easter, 1916, and a National Girls' Auxiliary was formed. Officers were appointed, and the new Auxiliary, which as yet had neither branches nor members, decided to raise £250 as a gift to the Jubilee Fund of the W.M.A.

In spite of difficulties created by war-time conditions, the movement grew, and soon there were flourishing branches in London, Bristol, Birmingham, Ipswich, Portsmouth and many other towns, and in individual villages and churches. The aim was clear and definite " to unite the girls of the Baptist churches by study, prayer and service to the work of the Kingdom of God at home and abroad, and in support of the Women's Missionary Association of the B.M.S."

FORMED without any noisy proclamation or promises, in ensuing years, nevertheless, " their sound has gone out into all lands " and in pursuance of their self-chosen motto, " Thy servants are ready to do whatsoever my Lord, the King, shall appoint." The women who have " published the tidings " have become a host.

The members of the Girls' Auxiliary have provided workers for the organizations of the Church at home, and many who now lead on missionary committees, in B.W.L. branches, serve on diaconates and in innumerable other ways, thank God for the opportunity and training they had in local meetings or in District and National Conferences. The G.A. has been a most fruitful recruiting ground for missionary candidates. Not only the B.M.S. but other missionary societies count in their ranks women whose inspiration and call in early years came through the G.A. and its influence on their lives.

THE Auxiliary has been blessed in its leadership; and among its former secretaries are many giving outstanding service to the denomination and to the Church in the world.

Among others gratefully remembered are Edith Chapman, of Lushai; Phyllis Guest (*née* Patrick), known to thousands of listeners-in as "the District Nurse"; Kathleen Hasler, whose name is in all the churches; Gwenyth Hubble, now Principal of Carey Hall and a member of the World Council of Churches' Commission on the Life and Work of Women in the Church.

Many who were in the G.A. at or near the beginning find it hard to believe that fifty years have come and gone, and reflect somewhat ruefully that they themselves are now history!

IT is they, with succeeding generations of G.A.'s in the churches and in many distant parts, who will celebrate the Jubilee with rejoicing. They can survey the mercies of deep and abiding fellowship; of training for service; of first ventures in corporate study and prayer; of unique opportunities to share in the life and work of the B.M.S. at home and abroad; of friendships which have lasted through the years. Thinking on the past with affection and thanksgiving, they marvel at what God has wrought in the troubled fifty years in which it has been their lot to serve. They unite in prayer and hope that the G.A., still ready to do what God appoints, may be led out to yet more fruitful and glorious opportunities and achievements, and find the next fifty years bright with the promises and fulfilments of God.

FROM FAR AND NEAR

The First-fruits for the Lord

AT the Baptist Church at Dacca on Christmas Day the Right Hon. Ernest Brown, treasurer of the Society, was welcomed by Mr. J. N. Das, the Church Secretary, and preached the sermon. Items were contributed by the scholars, and the lesson was read by Sushil Adhikari. Mrs. Davis and Mrs. Adhikari together took part in the presentation of prizes to Sunday School scholars. But the most interesting part of the service came when two young nurses, Usha Bala and Phul Mala, came forward to present to the B.M.S. the whole of their first month's earnings as a token of their gratitude for the training which they had received. The gifts of twenty rupees from each girl were received by Mr. Ernest Brown.

Mr. Ernest Brown at Dacca with Usha Bala and Phul Mala

Mama, I'm Praying

MISS W. E. BROWNE of Bolobo writes:—

Many of you whom I met while on furlough will remember the story of Yoisya, the man who was badly mauled by a crocodile, and after a repeated number of skin-grafts in hospital went out walking. Not only he, but his wife, too, became inquirers. Some little time ago I saw him again and when I inquired how he was getting on he said, "Mama, I'm praying." And I could tell by the real joy on his face that what he said was true. As soon as his marriage is put in order, i.e. his wife's name has been written in his State Book on completion of all monetary transactions—this sometimes happens years after the marriage—he and his wife will be baptized, and many will be rejoicing with them.

The Influence of a Good Man

REV. J. K. SKIRROW writes from Rangamati:—

Leprosy is a fairly common disease in this part of Bengal, and there is the usual dread and fear of it. The lepers who can work earn their own pocket money. On the whole they seem a fairly happy community. One of the biggest thrills I have had there was when one of them came to us here at Rangamati and told us that his brother desired Christian teaching. He himself has been in the colony some five years and during that time has come to know the Lord. At the beginning of this year he went to his home, some twenty-five miles north of Rangamati. From time to time lepers are allowed to visit their homes. By contact with this one his brother was attracted to the Faith.

I THINK that for me the most notable event during my stay here has been the baptism of five young men in the village of Dochara. One of them who comes of Christian parents was that very day beginning his work as a teacher in a nearby village school run by our Mission, after taking a year's teaching training at the High School in Rangamati. The other four are the first fruits of Christian witness in that village. They have come under the influence of Tilak, the young headman of that group of villages. Tilak is a man of exceptional intelligence and some education. He was brought up in the village where the teacher whom I have just mentioned works; he attended the school, won all the prizes for Scripture and went for one year to our bigger school at Chandraghona. About five years ago the office of headman fell vacant, and, as he was the only one among the candidates who could read properly, he was chosen. About the same time he took Jesus as his Saviour. His wife also is a Christian, the two of them have wielded a great influence for good. The headman has really made some effort for the material welfare and the uplift of the villagers. He tells people to be true to their own religion—at the same time he makes no secret of his own allegiance and makes quiet witness for his Saviour.

Rev. F. J. Raper with Lushai students at Serampore College and Pastor Sawituaia, Secretary of the South Lushai Hills Presbytery at the meeting of the Baptist Union of India, Pakistan, Burma and Ceylon last December

A Congo Woman Leader

REV. W. C. FULBROOK reports from Thysville: A feature of our church work here is our half-yearly gatherings of church members and others to hold Thanksgiving services. In the New Year as many people as possible come to Thysville for a big gathering but in July only those of four surrounding Communion centres gather.

This year at Thysville we had a very inspiring time. The first meeting—the Welcome on the Saturday—set the tone. There was a fine spirit in evidence and all were enthusiastic and in expectancy of blessing. People came in from the district in goodly numbers and the district which had the best representation received a vase to put in the Chapel at their Communion centre. This was a spontaneous gesture on the part of the African Church leaders—we missionaries knew nothing of it until the presentation took place. The victorious district—Mbamba—is very interesting in that it has grown considerably, both spiritually and numerically, during the last few years. Its leader is a woman evangelist called Louise Mbidi. It is most unusual for a woman to take a leading part in anything here in Congo and it is nothing short of amazing the way this woman's personality stands out and how she is definitely the pastor of the flock. This lady's husband is a church member but only works in a very quiet way. I never remember his taking any leading part in any meeting. This couple has only one regret—that they have never had any children—but together in the work they have many children in the Lord. Their home is always ready to receive everyone and it is a clean, comfortable and welcoming home from home.

A Surprising Welcome

MISS W. E. BROWNE also writes:—

One of the high-lights of this trek was my Sunday morning visit to Mpole, where Nzelombe, one of our houseboys, is now a keen and earnest teacher. After a hot cycle ride of about an hour and a half we reached his village, to find practically all the people grouped at the entrance to his village singing a hymn of welcome. We had a very happy service together in their little mud church, using the flannelgraph story of "The Talents" for the children and then drawing points from that story to teach the older folk. As usual, after the service many of the sick folk were brought to me, and Nzelombe cycled right back with me to Ntande' Mbelo for some medicines for them.

A Baby Healed

MISS ALISON McGREGOR writes from Lukolela:

I must tell you about a sick baby. It arrived one Sunday afternoon from a village miles away. It was unconscious, cold and in a very bad way with pneumonia. I hastened to wrap it up warmly and give it penicillin, etc., but about five minutes later it began those gasping inspirations which so often prelude death. The poor mother was crying bitterly. Holding it in my arms I prayed for the child and its parents. Suddenly I felt power flowing into me as it does from time to time when people are praying for God's servants out here. The power of the Lord was present to heal, so I claimed it. Ten minutes later the baby was breathing regularly—if quickly—and an hour later fell into a natural sleep. When it woke three hours later it was conscious and able to drink a bottle of milk. It went back to its village two weeks later, completely healed.

The Work of God in China

By H. W. SPILLETT

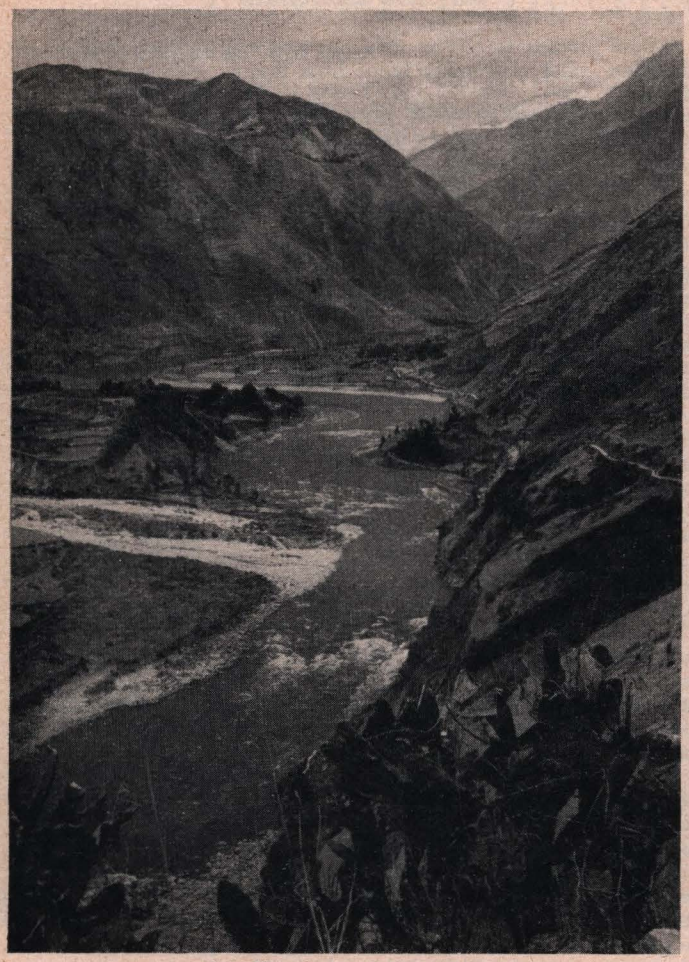
[Rev. H. W. Spillett was the last of our missionaries to leave China, arriving home last September. This article is the substance of an important paper which he read at the Conference for Missionaries on Deputation at High Leigh, Hoddesdon, in February.]

IN considering the work of God in China we need to call on the resources of Christian Faith. When the Communist avalanche swept over China in 1949, many Christian people there could only see the work of the Devil. Rather rashly perhaps, they saw the reactionary Nationalist regime which had protected missionaries as being on the side of God. But the man of faith must take long views and believe that the enemies of God are not without limitations imposed by the Ruler of all. Nor must we limit the work of God to the work of the Church. He is a free agent. To paraphrase from Dr. T. C. Chao (1951) : "We must study to see the actions of God in the development and changes of history, not expecting to find this only in the Church but also in politics, economics, military affairs, education and culture."

Not only the recent changes in China, but also earlier revolutionary movements—and particularly in Asia—are part of something world-wide, namely, the rise of new nations or the re-birth of older ones. It is the throwing off of colonial status, the retreat of the white races, the rise of self-government.

This movement is many-sided ; it is not only a war, cold or hot, against colonialism, it is war against hunger, poverty, ignorance, disease, i.e. war against mediæval conditions out of place in the twentieth century. Conditions of life in Asiatic countries are still deplorable ; they have been accepted with resignation in the past, and still are by some ; they will not be accepted much longer.

This movement seen in detail is often sordid if not tragic ; in its grand sweep it is inspiring.



A valley west of Chungking

Causes

IT is a truism to point out that this is all due to the impact of Western civilization, which came not only to exploit but to impart its liberal ideals. Whilst many of its representatives have shown the worst side of our Western life by their self-seeking and self-satisfaction, others—Government officials, soldiers, business men, educationists—have shown themselves enthusiastic and convinced propagandists for the culture from which they came. Christian missionaries were usually more aware of the alien culture they were entering, but nevertheless fully believed in what they would call the "blessings of civilization" and would impart the Christian gospel as being the inspiration of that civilization.

The tremendous faith of the pioneers matched the difficulties before them. We think of Robert Morrison first in Macao and later at the Shameen, Canton, translating the Scriptures and training his pupils. As he sent out his little books and his new-born Christian disciples he was " casting his bread on the waters," not expecting to see the glorious return.

IN China the Protestant missionaries came with the foreign traders, following the guns of the Opium war—an unfortunate association which probably seemed reasonable enough at the time. The common folk in China have probably always believed the missionary to be a Government servant ; not that in the past he thought the less of him for that—as such he stood for wealth and successful force. To-day the critics of the missionaries assert that their work throughout was limited and conditioned by the embodiment of alien culture ; by their higher standard of living ; by their possession of foreign funds. It is said that as foreigners they were never able to penetrate deeply and fully into Chinese life ; that they looked at China from the standpoint of their own countries ; that in their neutrality and conservatism in relation to Chinese politics they made their converts other-worldly and neutral. Further, they monopolized the places of leadership, sure that they were indispensable and backed up by such Chinese as depended on their favour. Finally, that they were the tools, consciously or unconsciously, of foreign imperialism.

These vigorous charges have enough of truth to merit our earnest consideration.

Washing Day

Achievement

WHAT has been achieved by such unworthy interpreters of the Gospel of Christ?

Much has been done. Even the *Christian Manifesto* asserted that during its 140 years Protestant Christianity had " made a not unworthy contribution to Chinese society." It brought to China and maintained there modern learning and modern medicine. In 1949 there were 13 Christian universities and colleges in China, and one-half of hospital beds were in Christian hospitals. It brought benevolent institutions of all kinds, caring for the weak and unfortunate in a way novel to the Chinese, although private benevolence was not unknown among them. Some of these institutions, such as relief societies, orphanages, schools for the blind, have been taken over and are being run by the new regime. Christianity has started a tradition which will continue. China now has a nation-wide educational system and a national health service.

It is probably true, though difficult to prove, that there is Christian influence behind some of the ideals of the new regime. The Oberlin Ming Hsien School in Taiku, Shansi, was never pillaged by Red guerillas owing, it is said, to old boys in their ranks. In one respect, that of the Marriage Law, the new regime has gone beyond Christian countries, though not beyond the Gospel.

Establishment of the Church

WITH God's blessing, the Protestant Church has been established in China. Rightly or wrongly, through historical necessity, the main Western denominations have been introduced. Through the circulation of the Bible many indigenous groups of " Pentecostal types," such as

the Little Flock, the Jesus Family, etc., have sprung up. Altogether there are about 700,000 Protestant communicants representing, of course, a larger community. It was sufficiently important in Communist eyes to get five places out of eight allotted to religions in the 1949 P.P.C.C. (People's Political Consultative Council). Whether the Chinese Church will survive we do not know, but at least it is aware of what happened to the Nestorians and why.

Christianity and Politics

HISTORIANS say that the missionaries lost a great opportunity to establish a Christian civilization in China when they refused to support the Taiping Rebellion. Something that might have succeeded was the Reform Movement of 1898, owing much to the C.L.S. and the work of Timothy Richard and his friends. It was a far-sighted attempt on the part of Protestantism to do what Ricci had done nearly three hundred years before. The revolution of 1911 never looked like becoming a Christian movement, although Dr. Sun was a Christian himself. Apart from the meteoric Feng Yu Hsiang, the " Christian General," Protestantism's main hope since has been Chiang Kai Shek. Our over-valuation of him, and his lamentable failure, are bitter memories.

Could the Church have prevented the coming of Communism? Only by inducing the Kuomintang to undertake a programme of agrarian and social reform. This proved impossible. The reason, according to the Communists, is that Chiang himself came from the big landlord class.

The Church in New China

IN the New China the Protestant Church is a People's Organization; allowed to conduct its customary activities; allowed to train its leaders; allowed to own property; it has freedom of religious belief—all this so long as it supports the government. Non-compliance would have placed the Church, in Communist eyes, alongside of U.S. and British Imperialism, and alongside Chiang Kai Shek. To purchase these freedoms the Church sacrificed the ecumenical fellowship, and its missionary colleagues. Critics should remember that China has never known democracy, never known political freedom or tolerance.

Doubtless Communism is an interlude in Chinese history. Through the interlude the Church will become proletarian, democratic, indigenous. I think it will look forward to reunion with the world family of churches; and it may have more to give than before.

SPRING ASSEMBLY, 1953

MISSIONARY GATHERINGS

Monday, April 27th—11 a.m. Introductory Prayer Meeting. Bloomsbury Central Church.

Tuesday, April 28th—1.30 p.m. Women's Meeting. Bloomsbury Central Church.

2.45 p.m. Annual Members' Meeting. Bloomsbury Central Church.

4.45 p.m. Medical Tea. Westminster Chapel.

Wednesday, April 29th—11.30 a.m. Annual Missionary Service. Westminster Chapel.

6.30 p.m. Annual Public Meeting. Westminster Chapel.

Thursday, April 30th—7 p.m. B.U. and B.M.S. United Young People's Rally. Westminster Chapel.

CLOTHES DON'T MAKE THE MAN

HERE is an extract from a recent letter from Dr. John Carrington, at Yalemba:

We were all saddened two days ago to hear news of the death of Bobulama, a Yalemba Christian leader who served as supervisor of the station here for many years, and recently did the same kind of job at Lingungu. I asked the present Yalemba supervisor (Iteke is his name) to take the mid-week prayer meeting yesterday, and make it a kind of memorial service to thank God for the work done by Bobulama. Iteke gave an account of the supervisor's achievements, and said one thing about him which made me wish I had known more of Bobulama; he was obviously a man who knew how to do God's work in shorts. " Our village people used to chide Bobulama because he never strutted about in fine clothes," said Iteke. " Whenever a feast was held in Yalemba, other folk put on silk shirts, patent leather shoes and long trousers and gaudy ties, but Bobulama used to appear in his ordinary work-a-day clothes. The folk used to ask him why he never dressed up for the occasion in ' civilized finery '. He would reply: ' When I was born my parents gave me the name of Bobulama. When I was baptized in the river I took a new name and became known as John Bobulama. He doesn't need to wear fine clothes as though he is trying to cover up his real person.' " Thomas Carlyle would have loved Bobulama.

Fellowship in Prayer

(Based on the Prayer Calendar)

April 5–11.—This week, beginning with Easter Day, is a week set apart for prayer for the other stations in the Middle Congo region. What changes the message of His Resurrection has brought there! The stations are Lukolela, founded in 1884; Tshumbiri, founded in 1931; and Ntondo, founded in 1945. Our prayers are asked for the success of the plans for the establishment of sub-stations in the hinterland.

April 12–18.—For the rest of the month our thoughts turn to India, this week to Delhi. We are asked to pray for the Baptist Union of North India, and for the United Free Church in Delhi. A number of important educational institutions are in the city. They are: The United Boys' High School in which the B.M.S. co-operates with the S.P.G.; The Gange High School for Girls, and the Francis High School, mainly for Hindu girls. Remember, too, the Church and Evangelistic work and the work among women and girls.

April 19–25.—The subjects for prayer are the work at Palwal and the work at Baraut. In addition to remembering the church and district evangelistic work, and the work among women and girls, we are asked to bear in mind the work carried on in the Men's Hospital, in the Women's Hospital and in the Christian Girls' Industrial School at Palwal.

April 26–May 2.—Our prayers are requested for the church and evangelistic work and the work among women and girls at Agra, Kasauli and Bhiwani. Let us also remember the work of the Bhiwani Hospital.

ACKNOWLEDGMENTS

(To 17th February, 1953)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Mr. P. G. Saunders, £3 6s. 8d.; God's Steward, 16s.; P. J. E., £2 10s.

Medical Fund: C. M. H., for Farrer Hospital, Bhiwani, £1; From "A" in memory of "B. F. G.," 10s.

Deficit Fund: Taue, £5; Anonymous, £1; B.M.S. Supporter, £1; Mr. A. Keen, £1; Anonymous, £2; Mr. A. W. Bell, £1; Anonymous, £1; A Grateful Sympathiser, £10; Limbury, £1; Anonymous (Sale of Cameo Brooch), £2.

Legacies

THE following Legacies have been gratefully received in recent months:—

			£	s.	d.
Aug.	31st.	T. W. Perry	100	0	0
Dec.	23rd.	Mrs. Spear	8	0	0
Jan.	5th.	Mrs. Matilda Holloway	50	0	0
	8th.	Miss G. E. Stone	182	9	10
	10th.	A. E. Cullen (Medical)	437	19	2
	15th.	Mrs. B. A. Sellwood	50	0	0
	17th.	Miss M. L. Lodge	478	15	2
	20th.	Mrs. M. E. Westmoreland	20	0	0
	22nd.	Miss A. D. Kemp (Medical)	20	0	0
	23rd.	W. H. Mayne	250	0	0
		S. T. Peirson	250	0	0
	24th.	Mrs. N. M. Newberry	100	0	0
	26th.	Miss E. M. Young	50	0	0
		Mrs. E. Hale	50	0	0
	28th.	C. Smith Gardner	100	0	0
		Miss E. A. W. Longden	50	0	0
	30th.	Mrs. E. Gibbons	10	0	0
		Miss H. L. Brand	50	0	0
	31st.	A. J. Fulkes	100	0	0
Feb.	5th.	P. White	2	17	5
	6th.	Miss J. S. Day	1,500	0	0
Feb.	13th.	Mrs Elsie Rogers (Medical)	50	0	0
	17th.	Mrs. Emily Newton-Denyer (General, £4,166 13s. 4d. Medical, £8,333 6s. 8d.)	12,500	0	0

MISSIONARY RECORD

Arrivals

29th January, Dr. and Mrs. S. G. Browne and two children, from Yakusu.

10th February, Miss J. E. Blackaby, from Matale.

18th February, Miss R. W. Page, from Wathen; Miss M. J. Greenaway, from Léopoldville.

Departures

30th January, Rev. L. G. and Mrs. West, for Lukolela.

6th February, Rev. K. F. and Mrs. Weller, for Cuttack; Rev. R. L. and Mrs. Morgan, for Baraut; Rev. D. W. F. and Mrs. Jelleyman, for Jamaica.

Deaths

22nd January, at Bradford, Rev. L. H. Marshall, B.A., B.D., Ph.D., ex-officio member of General Committee.

10th February, at Dawlish, Rev. S. Pearce Carey, M.A., D.D., honorary member of General Committee.

Cover Picture: Returning home after a day in the fields in China

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Missionary Herald

MAY 1953 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Annual Report Number

IN the years up to the war the May number of the MISSIONARY HERALD was always our Annual Report Number. This year we return to that practice. In the official Report which is issued with the Statistical Report there will be comprehensive reviews of the work of the past year. In this issue we present briefer surveys of our main fields, written by the Foreign Secretaries concerned, and a brief survey of the work of the Home Department by the General Home Secretary.

The year 1952–3 has been at home a year of financial recovery. The large declared deficit has been cleared and the annual income has been increased. There seems to be a reawakening of interest in missionary work in our churches which augurs well for the future. Overseas the work has generally been well maintained, though in many places there has been a feeling approaching frustration because greater material resources were not available. New responsibilities were assumed in Angola where the Society took over the work of the Angola Evangelical Mission. A number of new church buildings have been opened; and at Kingston, Jamaica, the work of the college and school has been transferred to new well-constructed modern buildings.

IN the Belgian Congo there have been great celebrations in connection with the seventy-fifth anniversary of the arrival of the first Protestant missionaries. The Christian community, looking back on the past history and thinking of its present strength, has been greatly heartened.

As always, the Society has worked according to a full conception of evangelism—the proclamation of the Gospel by word and by deed, and has been eager to win the whole person for Christ. While priority is always given to preaching and pastoral work, the work of hospitals and schools has continued, and much time and care has been spent on the training of teachers, evangelists, nurses and other church workers.

The work of the Society is manifold and varied. It may be said that at present the work is being maintained. Would that it were growing and developing more rapidly! The great limiting factor at present is lack of funds. There can be real advance in 1953–4 if there is increased giving by the churches at home. Great things have been attempted and achieved in the past. We do well to thank God for all our missionaries and administrators. But there is still "the undone vast." Our Lord's commission has not yet been fulfilled. The world needs Christ. To us has been committed the task of proclaiming His Gospel everywhere. May we not fail in our duty to our Lord.

The Home Front

By J. B. MIDDLEBROOK

PLANNING AND ACTION

A YEAR in a thousand words, Mr. Editor. What an exercise in selection and compression! Fifty-two weeks of incessant activity on the part of our headquarters' staff, foreign and home, secretarial and clerical! Thirty or forty engagements fulfilled every Sunday by furlough missionaries and others. A budget of nearly £300,000 and our whole system of financial appeal in boxes and covenants, subscriptions and donations, collecting cards and legacies! A concerted programme of missionary education among men and women, young people and children with the aid of literary and visual material!

HEADQUARTERS' PREMISES AND STAFF

THE year, April, 1952, to March, 1953, has been remarkable also for our securing (providentially, it would seem) the freeholds of Nos. 93, 95 and 97, Gloucester Place at the comparatively low figure of £16,600. The Society now has its own home again, and it is a very comfortable feeling! The staff has suffered significant changes not only in the retirement after forty-five years' service of Mr. H. L. Hemmens, who later, in September 1952, was called Home, but also in the return of Miss M. I. M. Causton, B.A., Organizer of Medical Propaganda at Home, to scholastic duties, and the Rev. G. C. Robinson, B.A., B.D., Young People's Secretary, to the home

ministry. It is to be noted that the Baptist Men's Movement under the leadership of its President, Mr. L. G. Mann, and its secretary, Mr. K. W. Bennett, inaugurated a thanksgiving and memorial fund to found a bursary for male candidates to our Congo field, to be called the Harry L. Hemmens' Scholarship.

The Rev. A. S. Clement, B.A., B.D., became Mr. Hemmens' successor in the double duty of editor of the Carey Kingsgate Press and B.M.S. editor, and the Rev. T. F. Valentine, M.A., succeeded the Rev. G. C. Robinson as Young People's secretary. Miss Causton's position has not yet been filled, nor has the vacancy left in the Visual Education Department by the appointment of the Rev. A. A. Wilson, M.A., as Assistant Home Secretary. On the clerical side, also, on whose efficient service so much depends, there have been departures and new arrivals.

Miss India. What does the future hold in store for her?

A Year of Recovery

SINCE the year 1952–53 commenced with a tremendous declared deficit of £20,494, and with a current budget of £268,197, the lively and fruitful partnership of headquarters with the churches has been tested in decisive fashion. As things have turned out, however, 1952–53 may very well go down in Baptist history as "A Recovery Year." The entire deficit of £20,494 has been triumphantly cleared, London alone having raised over £5,000, and the income for the year is showing a very welcome increase. The Home Organization Sub-Committee, under the chairmanship of the Rev. R. W. Waddelow, is to be congratulated on the success of its courageous Double Appeal, namely, for both Deficit Clearance and Annual Income. How fatally easy it would have been to press the one to the disadvantage of the other; but both Scylla and Charybdis have been avoided and the voyage made safely. Such a financial recovery on the previous year with its deficit of £20,494 is all the more remarkable because during the same critical period the churches have decisively registered their hearty approval of the Baptist Union Home Work programme in the provision of additional income of £14,424. Of such a denomination, rejoicing in such a triumph of giving, it can be said that, without any lessening of their long-standing overseas interest, the churches have made generous room for the cause of Christ at home in and through the work of the Baptist Union.

Officers and Committee

HEADQUARTERS have been the scene of much committee activity, and if space allowed there would be printed here the full list of the officers and the members of General Committee. We never forget that it was the setting up of a committee (that unromantic type of organization) in Kettering on 2nd October, 1792, that launched the B.M.S.! Tribute is gladly paid to the joint chairmen of the year, the Rev. D. Gordon Wylie, M.A., B.D., and Mrs. C. T. Le Quesne, who so kindly volunteered this special assistance necessitated by the passing of that great and generous friend and advocate, the late H. L. Taylor. One mentions gratefully also the vigorous leadership and effective advocacy of our Treasurer, the Rt. Hon. Ernest Brown, C.H., M.C., who, along with Dr. Payne (than whom the Society has no warmer or more knowledgeable friend), visited India in December and January. With the help of committee discussions and planning, the headquarters' departments and their directors have been active throughout the year in their special spheres. Miss Kathleen Hasler rejoices in the acceptance of the Women's Consultative Council as a continuing organization; the Rev. Theo Valentine scored a great success in his first set of Summer Schools and the following reunion; Miss Joyce Scott records increasing liveliness among the Ropeholders; the Rev. A. S. Clement has already given a new impulse to the Society's

magazines ; and the Rev. A. A. Wilson, Assistant Home Secretary, has given detailed attention to home propaganda. The two Welsh representatives, the Rev. W. T. Lloyd-Williams, B.A., and Miss Margaret Williams, B.A., have had the encouragement during the year of the support of a team of Welsh missionaries on furlough, and the Rev. J. D. Jamieson, M.A., Scottish representative, has taken every opportunity of pressing the Society's claim north of the Border. The work of the two departments whose leaders have not yet been replaced has been carried on by their clerical staffs under the direction respectively of the Rev. Edward Holmes, as Acting Director of the Visual Education Department, and by the General and Assistant Home Secretaries for the Medical Department. Miss Viola Benson who, as Secretary of the Girls' Auxiliary, is welcome as a colleague at the Mission House, was happy in the fact that the close relationship entered upon with the B.M.S. a few years ago is to continue. The current year also saw the return to duty of the General Home Secretary after his lengthy illness and his convalescent trip to Ceylon.

News and Deputation

THE flow of news from the field to the home constituency, in addition to finding regular opportunities in the Society's periodicals, has been maintained by letters from missionaries on the field and by deputation service of missionaries on furlough. This system of visitation of the churches by furlough missionaries is almost as old as the Society itself ; but each successive year it proves itself again as a major activity, and 1952–53 has been no exception. There is no one more welcome to a Baptist Church than a Baptist missionary, and even in days of stringency, hospitality has been right in its timing and delightfully warm in its embrace. Deputation missionaries have also been given increasingly the opportunity of visiting day schools and training colleges, hospital and nursing groups, women's meetings of all kinds, young people's " squashes," etc., etc. Deputation, it may be said, is emerging from its rut ! A Conference and Retreat for deputation missionaries and headquarters' staff was held at High Leigh in February under the chairmanship of the Rev. R. W. Waddelow and with the Rev. Irwin Barnes leading the Retreat. The themes for discussion included " Conversion," " Discipline " and " Leadership," as well as field surveys . . . even China ! . . . and descriptions of varying types of work.

Finally

THE propaganda emphasis during the year has fallen on " the Non-contributing Member of the Contributing Church," and two pamphlets, specially prepared for this campaign, entitled " The Baptist Missionary Society. What it does and what it is " (A. S. Clement), and " We Summon all Christians " (J. B. Middlebrook), have been taken up with extraordinary zest. The hope of this particular effort is that certain " citadels of prejudice," often within the churches themselves, may be reduced and won over to the immediate benefit of B.M.S. and the entire World Church at home and abroad. " Willingen, 1952," the expanded meeting of the International Missionary Council (attended by the Rev. Gwenyth Hubble, B.A., B.D., and the Rev. V. E. W. Hayward, M.A., has also challenged the Home Front with its reissue of the world call to the whole Church, and in the next few years " Willingen " will give direction, focus and inspiration to many of our headquarters' activities as we face new situations and further demands.

MISSIONARY RECORD

Arrivals

12th January (in Portugal by air), Senhora J. I. de la R. Raposo, from San Salvador.
19th February (in Portugal), Senhor and Senhora Afonso, from Quibocolo.
8th March, Rev. R. C. Cowling, from Delhi.
21st March, Rev. G. Soddy, from Barisal ; Miss M. Bion and Mr. and Mrs. L. R. Hazelton, from Calcutta.

Departures

12th March, Miss S. Mercier, for Kibentele.
22nd March, Rev. R. F. and Mrs. Richards, for Yalemba.

Births

31st January, at Yakusu, to Rev. A. V. and Mrs. Matthews, a daughter, Jennifer Ruth.
9th February, at Berhampur, to Mr. and Mrs. E. C. Baxter, a daughter, Jennifer Margaret.

Deaths

26th February, at Barnard Castle, Mrs. J. Clifton Town (Honorary Member of General Committee).
7th March, at Felixstowe, Rev. A. J. Kellam (Member of General Committee).
7th March, at Skipton, Mr. E. W. Mitchell (Missionary Builder, Congo).

The South Asia Fields

By W. C. EADIE

Rev. W. C. Eadie, Associate Foreign Secretary

REPORTS for 1952, just in from our South Asia field, tell of a great variety of circumstances, but many stress an identical sense of urgency and opportunity in a particularly critical time. This article tries briefly to mention some of the main happenings and trends as they are reflected in the reports, and some of the problems facing the Christian Church and our missionary staff in India, Pakistan and Ceylon at the present time.

BENGAL

IN Bengal difficulties arising out of the 1947 partition which set West Bengal in India and East Bengal in Pakistan, have been increased by the imposition of a strict passport system between the two countries. Not only has the stream of Hindu refugees from East Bengal ceased, but ordinary inter-provincial travel is now very difficult, and there has also been considerable economic upset. Missionaries, with their Commonwealth passports, are able to travel freely, but Indian and Pakistani colleagues are greatly hampered in this respect. In both sections of the field, however, there are movements and opportunities that are most promising. In the *Dinajpur* district of North Bengal, which was cut in two by the India-Pakistan frontier, there are new Christian villages on both sides of the border, some the result of patient work through the years, some the result of contacts recently made. A new mission station is now being opened at *Balurghat* in West Dinajpur (India) to cope with the work there. In *Dacca* the hostel that was previously a centre for evangelistic work amongst Hindu students, now houses students who are almost all Moslems, keen to listen and read, discuss and question. They represent a community needing all the attention we can give them at this time—attention being well given by Dr. Davis and his colleagues there. In the *Chittagong Hill Tracts* the development of Chittagong as a major port for East Pakistan, the erection of a large paper mill alongside our hospital at *Chandraghona*, the establishment of other industrial enterprises, and the work on a great hydro-electric scheme on the Karnaphuli river that eventually will mean the submersion of our present mission station at *Rangamati* are changing the face of a lovely countryside and bringing many additional thousands of workers to the district. There is going to be need for us to review the policy there and possibly to plan for a strengthening of our forces in this strategically important area. Mrs. Soddy's article in last month's MISSIONARY HERALD is witness to the quiet, steady work of the evangelist that goes on and will go on in the midst of change and unsettlement. The hospital at *Chandraghona* continues

A Buddhist holy man in India, with rosary and prayer-wheel

to attract as many patients from many miles around as can be cared for.

The Lushai Hills

IN the Lushai Hills the Church and mission leaders are facing problems arising out of the success of the work in that area which is now, at least nominally, a Christian land, and also problems arising out of the new independence that has come to India. The control of education has passed from the Mission to the Government. The work done by our missionaries, both in boys' and girls' education, has laid foundations that will endure. Now, in the new day, the fact that the Government Chief Inspector of Schools and practically all the teachers are Christians, trained in our schools, gives ground for confidence in the future. The problem of a nominal Christianity and the need for the evangelization of each generation as it comes along—a problem not limited to overseas mission fields—has now to be met by the leaders of the Church in Lushai. Another problem has been created by the coming into Lushai of missionaries of other groups whose influence has usually been unhealthy and divisive. Previously the B.M.S. has been alone in the evangelization of the South Lushai Hills ; and the Welsh Presbyterian Mission has worked in North Lushai. There has been very happy co-operation, and the resultant church organization has been a workable blend of the Presbyterian and Baptist systems. The large Christian community there is still very immature and needs careful and patient shepherding at this time of special need.

A modern street in Colombo

Orissa

FROM Orissa come the most cheering of our reports this year. Especially in the Kond Hills and Balangir areas very considerable progress is reported. From *Balangir* Mr. Payne writes : " We are now coping with a renewal of the mass movement in this area. At the moment there are people under instruction in a hundred new villages." When statistics were compiled up to the end of September, 1952, there had been 127 baptisms, but in the months since then we have had reports of further baptismal services at which quite as many more have been baptized. The baptized church membership there is now well over 3,000, and there are over 1,200 people under instruction. In Orissa there are a number of native states which, before 1947, were closed to the Gospel. These can now be entered and we have been presented with a great opportunity. The United Christian Missionary Society (Disciples of Christ), an American Society holding Baptist views, has begun to co-operate with us in the Balangir and Kond Hills areas and the additional resources in personnel and finance are making plans possible for a forward movement. In the *Kond Hills* there have been 81 baptisms in the past year and there are now 54 churches, 43 of which have church buildings, most of them built by the people themselves, usually on land given by one of the Christians.

North India

THE report from North India is of quiet, steady work in each of the stations and of a keen co-operative spirit in the churches. In the *Palwal* area new evangelistic opportunities are opening through the readiness of a large Moslem tribe, the Meos, to listen to the Gospel. Converted late to Islam, they carried over into their new faith many of their old Hindu practices and when, after partition, they tried to move into Pakistan, they were driven away by their fellow-Moslems. Returning to India, they found much of their land had been taken over by Hindus and, in their trouble, some of

their leaders who had previously been in contact with our missionaries are saying openly that they want to know more of the Christian way. Evangelists have been working amongst them for some time and there has been considerable distribution of Scriptures and other Christian literature.

Ceylon

IN Ceylon the year has been one of steady progress in face of a renascent Buddhism which is likely, in the time just ahead, to make our work more difficult. Especially in our schools, where there are some 9,000 students, is this to be anticipated. Pressure is being brought to bear on the Government to introduce compulsory religious teaching. As the majority of the children in our schools are Buddhists, this would mean we should have to teach the Buddhist faith, so we may be faced with a major decision in this matter before long. For a time it seemed that the same issue was likely to be forced upon us in East Pakistan where the strongly orthodox Moslem element in Government circles has been trying to make the teaching of the Moslem faith compulsory in all schools. For the present this matter has been dropped, but it may come to the fore again at any time.

Kasauli—the road down to the plains

A great need in all areas is an increased rate of production and distribution of Christian literature. During the year new editions of the Bible in Sinhalese (for Ceylon) and in Oriya (for Orissa) have been printed.

The West Indies

By VICTOR E. W. HAYWARD

FROM our B.M.S. point of view, the outstanding event during the past year in the West Indies has undoubtedly been the opening of the new buildings of Calabar College and High School on the recently acquired site at Industry. The opening ceremony, which took place on 11th September, 1952, was honoured by the presence of His Excellency the Governor and Lady Foot, and relayed to a crowd of well over fifteen hundred people. In his speech the Governor stated that there were few institutions in Jamaica with which he would rather have his name associated than with Calabar, where the type of man produced had just those qualities and abilities which Jamaica required to-day. In the fine new premises, which are far more adequate for their purpose than the old buildings, thirteen students (all Baptists) are now being given theological training in the college, while two hundred and sixty boys (forty more than the previous year) have been receiving education at the High School. Various examination successes testify to the work being done. The Rev. D. W. F. Jelleyman, Tutor at the College, took the opportunity of coming on furlough to get married, and he and Mrs. Jelleyman have very recently been accorded that warm welcome back to Calabar which Mr. Jelleyman's personal as well as academic gifts so richly deserve. The new site still lacks a chapel, but it is hoped to build one soon; £500 has been granted for this purpose from our Ter-Jubilee Celebrations Fund, and money is being raised in Jamaica itself.

THIS has been a particularly busy year for the Rev. Keith Tucker, who, in addition to his duties as Principal of Calabar College, Secretary-Treasurer of the Jamaica Baptist Union Central Fund, and Treasurer of the Jamaica Baptist Missionary Society, has served a year of office as Chairman of the Jamaica Baptist Union. It is very gratifying to see the extent to which our B.M.S. representative

Sugar cane growing in the West Indies

in Jamaica is making an all-round contribution to the life of our Baptist denomination in the island. Notwithstanding his onerous duties in these several capacities, Mr. Tucker also acceded to the invitation of Baptist churches in Central America to make an evangelistic tour in their areas during July and August, 1952. His visits to Panama and Costa Rica brought much encouragement to Baptists there, whose missionary endeavours were consequently strengthened. Considerable progress has been made in the Central Fund Scheme, which is designed especially to assist the weaker churches and to group small churches so that all may have the benefit of pastoral care, while the Jamaica Baptist Missionary Society has reported a splendid total received of over £3,360—most of this is used as a "Home Work Fund" in Jamaica itself, but our Society has gratefully received a donation of £100 from this source towards B.M.S. work in Congo.

TREMENDOUS appreciation has been felt in Jamaica for the stream of clothing, hymn-books, etc., which has continued in response to the 1951 Hurricane Appeal. The total contributed in money through our Society in this connection amounted to over £3,500. One of the results of receipt of Wants parcels was increased congregations, since many had been prevented from attending church through lack of adequate clothing! A very gracious token of this gratitude was shown in a gift sent from the Jamaica Baptist Union when news reached them of the Lynmouth flood disaster here. Good progress has been made with recovery from the devastation caused by the hurricane, although its effects will long continue, especially as regards many church buildings.

A very happy instance of international Baptist co-operation has been afforded by the evangelistic campaign conducted in Jamaica in January, 1953, by seventy ministers from the Southern Baptist Convention. The Governor invited these brethren from the States to visit him before proceeding to their various spheres of mission in order that he might greet them individually and give them a message of encouragement; he and Lady Foot also personally attended the service which marked the end of the evangelistic campaign. Excellent reports have been received from many different places telling of a very large number of conversions and of great encouragement to the membership of our Baptist churches.

AMONG other visitors to this country from Jamaica we have been glad to welcome Rev. Luther Gibbs, who is working at the Christian Endeavour headquarters; Miss Enid Phillips, who has done good work for the Youth Department of the Jamaica Baptist Union, and is at present in this country as Irvine Scholar at Carey Hall; and Messrs. W. Knight and A. McKenzie, who have been taking theological courses at Regent's Park College and Rawdon College respectively. We are delighted that Miss Phillips is to have a seat for the Coronation Service in Westminster Abbey.

Miss Phyllis Tuckett returned to Jamaica last August after furlough in this country. She has taken up again her work among the women and girls of the churches, and is planning her future programme in consultation with the Jamaica Baptist Union.

TURNING to B.M.S. work in Trinidad, we are very happy to report an important forward move in the appointment of Rev. and Mrs. A. L. Suter, who sailed to take up this work last June. Mr. and Mrs. Suter have already served nearly twenty years on our China field, but have now gone to strengthen and extend our work in south Trinidad. Prior to commencing

this district work Mr. Suter has taken temporary charge of the pastorate at St. John's Church, Port-of-Spain, since the return to England last year of Rev. J. P. and Mrs. Hickerton. Encouraging news has been received of baptismal services held recently in three of our churches in the south. Miss Eva Waggott, who returned to Trinidad last August after furlough, has told of some helpful features in her women's work. Now that she is renting a suitable house at Princes Town she is planning to hold a course in Church Leadership and Bible Study which will be a new opportunity for Baptist girls in Trinidad. Mention should be made of a visit paid both to Trinidad and Jamaica by Mr. and Mrs. H. C. Janes in January last year. Mr. Janes has been for some years an honoured member of our West Indies sub-committee. While in Trinidad he preached at St. John's and two churches in the south, and also took part in an evangelistic campaign. The Baptist Church Council in Trinidad, at a recent meeting, decided to give financial help to one or two small churches in the south which are having a hard struggle in many ways. A new Constitution for the Baptist Church in Trinidad and Tobago has recently been prepared, and we trust that its adoption will suitably mark a stage of Baptist advance in the West Indies.

The Work in Congo

By ELLEN M. CLOW

DURING the last weeks, from stations in the Belgian Congo and Angola, envelopes have been arriving at the Mission House containing reports of the year's work. Reports from all the stations are not yet to hand, but let us take a look at some of those we have with a map and with imagination !

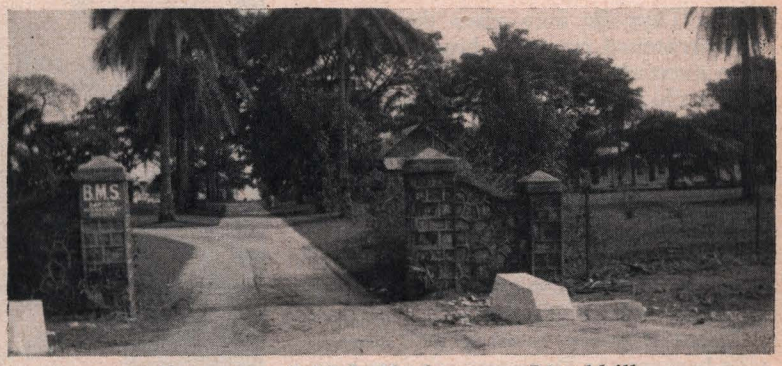
At the end of a full day the writer sits down by lamplight and, while mosquitoes buzz, tries to summarize the work of the year. It is good that for this year, 1952, the main flavour of the report is a happy one. At least three stations start with the statement : " This has been a happy year." Others quote thanksgiving texts. In this number of the MISSIONARY HERALD we only have a foretaste. Fuller news of the year 1952 will follow in the Society's official report.

IN studying the medical statistics there are three specially interesting points to note : (1) The vast number of pathological examinations carried out. This means that preventive work and scientific treatments have been undertaken. The examinations are made in search of malarial parasites, intestinal parasites, sources of dysentery, possible cases of sleeping sickness, and so on. (2) Successful treatment of lepers. This is a new and encouraging feature as compared with earlier days, when there was no specific remedy known for leprosy. (3) A number of the hospitals show healthy balances. This is not because the B.M.S. charges high fees, but because of the Belgian Government's generous grants.

The satisfaction of baptisms running into thousands is only partly offset by the numbers of backsliders, one column of figures stimulates thanksgiving, the other, surely, more earnest intercessory prayer. We realize that a high proportion of the new Church members have come in through the schools, where we have scholars by the tens of thousands.

BELGIAN CONGO

CAUSES for thanksgiving, closely linked to causes for concern and for instructed intercession, are told in most reports. Let us study some of these taken almost at random.



Entrance to B.M.S. Headquarters, Léopoldville

The Yakusu staff are amazed and rejoice because so much has been accomplished with so meagre resources. There is increase in giving, in the numbers of baptisms and of inquirers. The mission's responsibility is to a community of some 25,000 people within its fold.

In Stanleyville we welcome the Salvation Army, which has come to do educational work.

The adult school at Upoto failed to find acceptance with government. As a result our colleagues have started a Bible school, offering a three-year course—the heavy expenses of this are borne by the African Church. Pimu's hospital evangelist is loved and trusted by the people. His inquirers' class is in a healthy state.

The *Ecole Grenfell* at Yalemba is the training school for Upper and Middle River teachers and evangelists. The students have been taking Sunday services in the neighbouring villages. This has made them think hard about what they believe. They asked for evening meetings to discuss theological questions aroused in their minds by their work in these villages.

Four nurses in the Ntondo area are now training at our Training School for *infirmiers* at Yakusu. Two have only recently started the course. One will return to Ntondo in 1953 for his one year of experience; another is finishing that year and goes shortly to Yakusu to take his final examination. The statistics in his area show a marked increase. Unfortunately one dispensary is temporarily closed as the nurse in charge there had to be put out of work for misconduct. The report says that he is the only one of their trained nurses whom they have lost in this way. Medical classes for the staff are held as regularly as possible, and it is hoped shortly to reopen a Bible Class with the nurses and evangelist. The hospital work in general is in a healthy condition and with the arrival of a doctor after a lapse of eighteen months with none, the surgical work has now got under way again.

The Thysville area gives thanks that the threatened return to heathenism has been averted.

The church has given £1,030, which has allowed of increase in teachers' and evangelists' salaries. There is concern felt because many teachers have taken up more lucrative posts. This is because of pressure from relatives for money to help to buy palm wine for the elders, to supply marriage dowries, for funerals and for witch doctors (£5 fee !).

There is grave concern at Léopoldville because the Protestant missions have not the resources adequate to meet the needs of a rapidly-increasing population. There is news of a large new African city being built on the outskirts. Who will take responsibility for Protestant work there ?

Angola

AN encouraging feature of the work in San Salvador has been the number of young men offering themselves for training as teachers or evangelists, and the hope of the opening of T.E.T.I. (Training Institute for Teachers and Evangelists) at Calambata in April, 1953.

In the schools the pupils have done practical work in agriculture on the four acres of land below the mission, and about forty boys have begun their apprenticeship in the students' workshops in tailoring, carpentry, brick-laying and printing. The shoemakers' shop was begun at the end of the year. All these trades are taught by African craftsmen. The Government inspector was satisfied with the standard of work, but commented adversely on the inadequacy of the school premises (the Portuguese Government gives no grants for these).

Fifty-eight out of sixty African evangelists at Quibocolo have candidates in their inquirers' classes. At a thanksgiving service nine young men here offered themselves for the work of teacher evangelists. Half of the church members in this area are Christians of three years' standing or less. They are, therefore, not yet thoroughly instructed in the Christian doctrine.

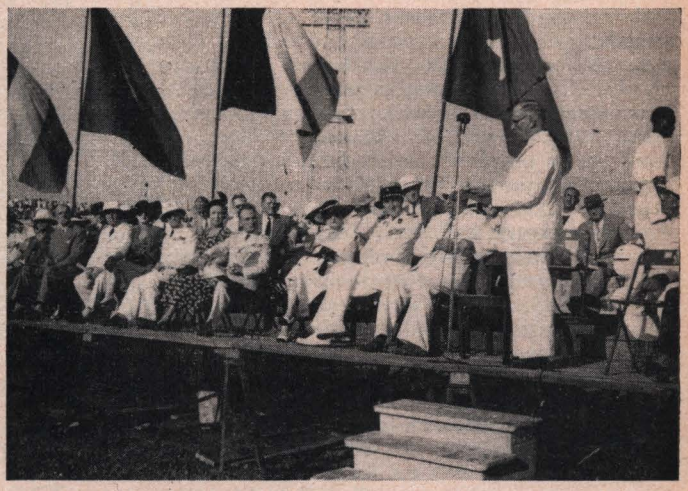
Rosa Page Welch singing at the Congo Celebrations

Congo Celebrates

THE new stadium at Léopoldville was crowded on the afternoon of Sunday, 8th February, for the mass meeting held to celebrate the seventy-fifth anniversary of the arrival of the first Protestant missionaries in Belgian Congo. It is estimated that over 25,000 people were present. The Governor-General, M. Petillon, attended with other representatives of the Government, the Consular Corps, the Press and Commerce. The Governor-General of French Equatorial Africa sent his representative.

The programme began with a parade of 4,000 school children, the girls dressed in gaily-coloured frocks and wearing headcloths of red, yellow, blue and white, the boys in uniforms of white or khaki. They marched round with heads high and arms swinging to the music of a military band. After the reading of the lesson by Col. Bequet of the Salvation Army, and the saying of the Lord's Prayer, an address was given by Rev. R. V. de C. Thompson, Acting General Secretary of the Congo Protestant Council. The theme of his address was the story of the achievements of the seventy-five years during which forty-three missions had become established in 270 mission stations surrounded by thousands of village churches so that there were now 600,000 church members, 270,000 enquirers and 400,000 school children.

AN address in Lingala was then given by Pastor Daniel Nkomi, followed by an address in French by Pastor de Worm, President of the Federation of Protestant Churches in Belgium. These addresses were interspersed with hymns sung by the children and two solos by Mrs. Rosa Page Welch, the American negro singer who was on a world goodwill tour.



Rev. R. V. de C. Thompson addressing the assembly

The success of this great gathering in the stadium made a deep impression on the African Church leaders, who caught a glimpse of the strength of the Christian community in the colony, and the news of it thrilled the Protestants in Belgium and other parts of Europe.

On the Sunday morning there were thanksgiving services in all the Protestant churches in Léopoldville during one of which Pastor Emile Hoyois, President of the Belgian Protestant Missionary Society, broadcast an address which was heard by thousands of Christians all over Congo.

ACKNOWLEDGMENTS

(To 30th March, 1953.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : " L.M.M.", £5 ; Anonymous, £2 ; Anonymous, £1 ; " God's Steward," 16s. ; Anon, £2 ; Anon, £13 ; Anon. (per B. U.), £3 ; Two friends at Crowborough, £1 ; H. A. L., Blaenavon, £2 2s.

Medical Fund : Anonymous (for God's work at Ludhiana Hospital,)£1 1s.

Deficit Fund : Anonymous, £1 ; Anonymous, £1 ; " B.B.", £2 ; " One of the Thousand," £1 ; Anonymous, £1 ; X.Y.Z., £1 10s. ; C. S., 10s.

Gift Week : " Guided ", £1 ; " R.W. ", £4 ; Anon., 6s. 9d.

Cover Picture : Moslem Mosque at Port of Spain, Trinidad

FROM FAR AND NEAR

Christmas and New Year in the Kond Hills

MISS WILMA HARKNESS writes :

Just after Christmas Day Dr. Pears and I went to Udayagiri for a few days. We arrived in time to share in some of the Christmas feasts given by the village churches. In the few days we were there we had five feasts ! It was a good opportunity to see something of the district work in the Kond Hills. As most of you know, the Konds are a primitive hill people. They are animists and they used to offer human sacrifices. This has been stopped by the Government, but they still offer animal sacrifices. Among these simple people there has been a truly wonderful response to the Gospel. There are now fifty-four churches in the district, forty-three of them having their own church building. The Christmas feast is a great occasion especially for women, as it is the only day of the year when they don't have to cook. The men do it all, and the serving also. For most of the people it is the only day when they taste meat. One place where we went they had killed five goats, another place three goats and another place only one goat. It all depended on the size of the Christian community. We were always pleased when we heard that the goats had been killed before we arrived, for it meant that we didn't have to wait too long before we could eat ! It was quite a sight to see the whole Christian community sitting down together in the open air and consuming large quantities of rice. It was a real fellowship meal. It was quite exciting getting to some of the village churches as the roads were appalling and the bridges down in several places. It was my first experience of what a Land Rover could do, and I was amazed to see how easily it could negotiate the steep banks of the river. I had thought it was only in China where the travelling was difficult ! I had hoped when in Udayagiri I might see a tiger or a leopard. I did see a baby leopard in a cage one day, and on another day a dead one being brought into the local police office, but that isn't quite the same as seeing one in the natural surroundings. On Hogmanay, after the Station Prayer Meeting, several of us decided that by way of a celebration we would have a ride in the car and see if we could spot any wild life. One of the missionaries even took a gun, but we saw nothing more exciting than jackals and a hyena. At 11.58 p.m. the car was stopped, and by the side of a quiet jungle road we had a few minutes' quiet prayer, and so we " brought in " the New Year.

Miss Chaplin and a nurse in training at Pimu

Quibocolo

MISS EILEEN MOTLEY writes :

Sunday, the first of the month, was a day of special joy and thanksgiving. It began with a baptismal service in the early morning, in the forest stream, for nine women and girls whose stories I must tell one day. Amongst them were two of our older girls, one of whom leaves to be married in a fortnight's time, and, as you can imagine, that gave us particular joy, for when I first knew them five years ago they seemed quite little girls.

Our morning service was a crowded one, and its opening had to be delayed some ten minutes while we ransacked the station for extra forms, and got mats for all the children to sit as close together as possible on the floor. Mr. Hancock led our worship, and the morning service was followed by the Church Meeting, when the church members were told of the things which had been discussed by the deacons on Saturday. Then we had our Communion Service, when over a hundred men and women joined together with those who had been newly baptized.

Health and Light at Bolobo

DR. JACK GRAY reports :

Hospital accommodation is taxed to the utmost these days, and we are obliged to have many patients sleeping on rush mats on the hard floor. Fortunately the African is not dependent on sprung mattresses for sleep. Indeed, he sometimes prefers the more solid cement to the beds we provide ! We have had some interesting people in the wards of late. One, an oldish man, had been burdened with a huge growth for many years. Operation in two stages was required to deal with it, and now that it has gone he is thirty-five pounds lighter. He comes from a distant village on the French side of the river, and is now almost ready to return, rejoicing in the healing he has found here at Bolobo. Illiterate, his mind darkened by superstition, he has heard the simple story of he love of God in Christ, and we pray that some glimmering of true light may have shone into his heart. Another man, also from the other side of the river, professed to have an animal which wandered round his tummy causing him intense pain. Operation revealed that his animal was a condition amenable to surgical treatment and he has since left us in good health.

Student Evangelists

MISS FREDA BIRD reports from the Language School for Missionaries at Landour, Mussoorie :

Every Saturday a party of students go to various villages away in the hills with two Indian evangelists to visit and preach. The hill folks are very different to those from the plains. The Saturday some of us joined the party we went to a village away down in the valley and we had a very friendly reception. We sang *Bhajans* (hymns), and one of the evangelists demonstrated a flannelgraph while two of us held it on an old wooden plank we had found. The hill village mission is supported by the folks who came up to this hillside for the summer season, and it maintains two full-time fine Indian evangelists who work throughout the whole year amongst these folks. Evangelistic work is also done by the students visiting the bazaar and the local hospital, etc.

Barisal. Three student-evangelists off to visit Hindu homes

Samuel Pearce Carey

THIS is the first opportunity to notice the death of Dr. S. Pearce Carey, perhaps best known as the biographer of his great ancestor. He was an honorary member of the General Committee of the B.M.S. From 1921 to 1923 he was minister of the Lower Circular Road Church, Calcutta. When he returned to this country he travelled much in the service of the Society, preaching and lecturing chiefly about William Carey. For a time he was Chairman of the India Sub-Committee. His book on the Kond Hills Mission, entitled *Dawn on the Kond Hills,* was a useful addition to missionary literature. He died at his home at Dawlish on 10th February at the age of ninety years.

A Pastor's Son

DR. PRICE writes from Kimpese :

I don't remember whether I introduced you to David Nanama, a thirty-year-old son of an elderly African pastor which belies the old superstition about ministers' sons ! He has shared with us the troubles and worries of getting the place going right from the beginning. He was trained as a medical assistant, but has turned his hand to anything from making wooden stools to climbing on the roof to mend it ! Recently he was chosen as one of the first deacons of our new hospital church and has now been made church secretary. He is one of the first-fruits of an African Church which we can be proud to have helped to establish, and if you could meet him and his wife and their three children you would realize the encouragements that there always are in missionary work.

Speaking About Holidays . . .

HAVE you ever thought of a holiday at *Cilgwyn*, the Society's Conference Centre at Newcastle Emlyn in Carmarthenshire ? It is situated in lovely country and is within easy reach of one of the most beautiful stretches of coast in the British Isles. The house is comfortable and the food is good. Children are welcome. The charges are very reasonable for these days : single and double rooms, £5 5s. per week ; shared rooms, £4 4s. per week. Booking forms and further information can be obtained from the Assistant Home Secretary, B.M.S., 93, Gloucester Place, W.1.

Fellowship in Prayer

Based on the Prayer Calendar

May 3–9.—During this week we continue to remember in prayer the work in India, the theme being the stations in the province of Bihar. In Patna, that city which stretches along the bank of the Ganges, educational work is carried on ; and at Dinapur nearby there is school and church work. At Monghyr the work is now in the care of Indian evangelists and teachers. Evangelistic work and work among lepers continue at Gaya, a city associated with Gautama the Buddha.

May 10–16.—Our prayers are asked for the Church in China. It is difficult to pray when we know so little about the situation, but pray we must, for our prayers are needed. Remember especially the churches founded by our own missionaries and their Chinese colleagues. Pray that the members may be loyal to Christ and that the churches will grow.

May 17–23.—Continuing our prayers for China, let us remember especially this week Christians in Government service ; those who have recently been won for Christ ; those who are living in fear of persecution. And let us not forget to pray for China and her leaders.

May 24–30.—The subject is the work in Angola. At San Salvador, Quibocolo and Bembe our missionaries and their native helpers are working at a variety of tasks. Remember particularly the work at San Salvador (our first Congo station) and at Bembe.

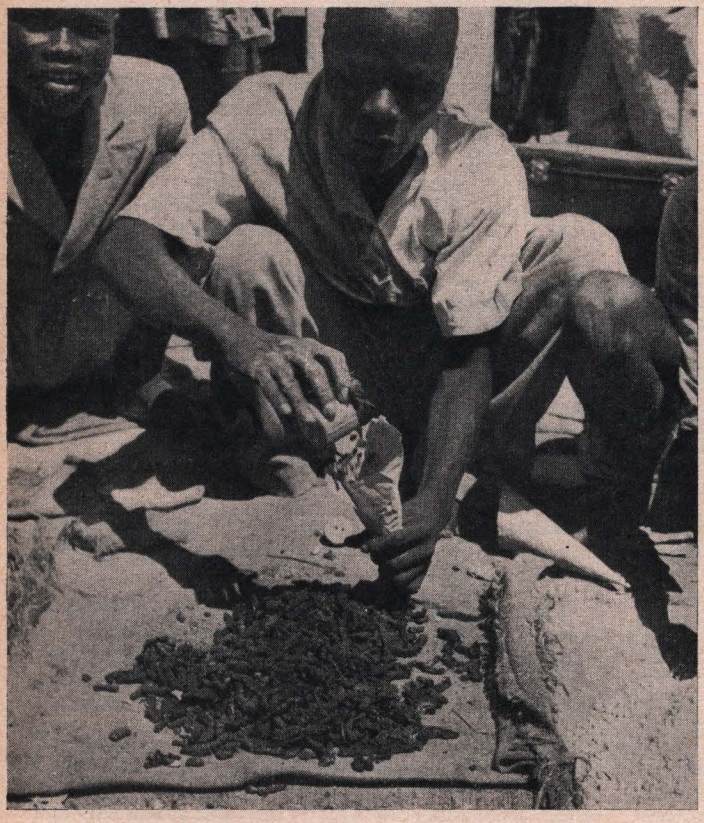
Léopoldville—Capital of the Belgian Congo

By C. A. COULDRIDGE

II. PRESENTING THE GOSPEL

TRYING to meet the need and presenting the Gospel in Léopoldville is a very different proposition from working in the Bush. In Léopoldville everything is kept to time so far as employment is concerned, just as in Europe. The best time for reaching men is after the day's work is done. Even shift workers can manage the evenings sometimes—the women usually meet in the afternoons. We have mid-week meetings for Christians and those desiring to be taught the meaning of church membership and baptism, and through them our converts are won. Every Sunday, in addition to the church services, there is a service at the Police Camp and another at the prison. There is always a good crowd who claim to be Protestants; and don't those prisoners sing!

At one time there was a B.M.S. Dispensary, but that has long since ceased to be necessary; the medical service now provided in the city by the Government is good and adequate. Our biggest problem at the moment is trying to meet the educational needs of the children of our people. Practically all the educational work for Africans is in the hands of the missions, and it means that what we cannot do the Catholics eagerly seek to do, with the obvious consequences. To meet the need of this great mass of people there is the work of the Salvation Army and the B.M.S., besides the R.C.'s. The American Baptists have a smaller work in the west of Léopoldville which is geographically quite separate. The east side of the city is expanding all the time and our old work in the two centres of Belge and St. John's is totally inadequate for the new city stretching miles away.



Selling caterpillars (a great delicacy!) at Léopoldville

THE challenge of a new housing area in our own country is nothing new. How often do we hear about it and the effort being made to meet the spiritual need of the people, many of whom have lost contact with their churches since they moved away from their other districts. So in Léopoldville we have seen this amazing growth in the population, and it goes on all the time, as I have already pointed out. Now hundreds of our people are some miles away from our older places of worship.

This challenge came to the missionaries several years ago, but it was not until 1946 that it was possible to do anything in the way of a meeting place for services and some kind of school. In that year an ex-U.S. Army hut became available and was bought and re-erected in the new part called Dendale. It is a simple wooden structure of weather-boards built up on piles set in cement blocks. Originally this hut was built to accommodate about twenty-five service men,

but by careful arrangement of backless forms we have been seating three hundred people.

Had this hut been subject to English climate no doubt it would have lasted for years, but, having no veranda, the walls were exposed to the fierce heat of the Congo sun, and the lashing rain of a tropical storm. No wonder that it shows such an advanced stage of wear. Money has been spent regularly to make good essential repairs, but it has been a thankless task. A few months ago a thorough inspection of the cross beams was made, and it was given careful consideration what we should do.

IN the interest and safety of our people we felt that we had to stagger the services so that at no one time would more than a hundred people be gathered. This has meant more than a mere disruption of services ; it has broken down what we have tried to build up during the past few years, the *kintwadi* (fellowship) idea between the two principle language groups—Kikongo and Lingala. Up to this time united services were being held with much success, employing both languages at each service and alternating week by week for the address. But now we are back where we were—Lingala services and Kikongo ones—and worse, the Kikongo men and women have had to split up as they were too many together. The obvious question to ask is : Why could they not be split some other way in order to retain the united services ? There, I am afraid, you must accept my word when I say it would be entirely impracticable to do so. There is no space here to go into all the pros and cons as to why.

The earnest prayer of every person who intimately knows the situation in the Dendale area is that somehow or other we may be able to build a church seating at least 600 people. We are not looking too far ahead when we quote that figure. Such a building would have to meet the needs of the school as well for some time to come. Only with such a building can we possibly meet the challenge to evangelize this great new area and sustain the spiritual work we are doing amongst our church members and adherents.

SOME RECENT BOOKS

Let's Sing : Songs and Tunes from Oversea

Carey Kingsgate Press, Limited. 2s. 6d.

THIS collection of songs and hymns of other lands will meet a great need and will be welcomed by teachers and by leaders of children's and young people's organizations. There are tunes and words (in translation, of course) from India, Africa, China, Persia, Japan, and Australasia.

Such Has Been My Life : An Autobiography

By H. L. Hemmens

Carey Kingsgate Press, Limited. 10s. 6d.

HERE is a book which is of special interest to all friends of the B.M.S. The late Mr. H. L. Hemmens tells simply the story of his life, and in so doing throws light on many of the personalities and developments in the denomination during a period of over forty years. He was in at the beginning of many movements such as the founding of the United Council for Missionary Education, B.M.S. Summer Schools, The Twenty Thousand, and so on. In the service of the B.M.S. he held office as Young People's Secretary, Assistant Home Secretary, Editor and Acting General Home Secretary. Anyone wishing to understand the B.M.S. as it is to-day will do well to read this book. But it will be of interest to a still wider circle. In its early chapters it takes the reader back to the end of the nineteenth century ; one later chapter describes a tour of the Congo ; a very moving chapter is written about his son who died in childhood. Altogether it is a most interesting human story.

Missions Under The Cross

Edited by Norman Goodall

International Missionary Council. 12s. 6d.

UNDER this title are published addresses delivered at the enlarged meeting of the International Missionary Council at Willingen last year, together with the statements issued by the meeting. The contributors include such well-known leaders and scholars as J. A. Mackay, J. E. L. Newbigin, Otto Dibelius and F. W. Dillistone. The subjects dealt with are all of great relevance and importance to the mission of the Church.

Power and Glory

By Clifford Baylis

Carey Kingsgate Press, Limited. 1s.

THERE is a great shortage of really good religious plays. This one, by a Baptist playwright, will therefore be greatly welcome. It has real dramatic quality and will move those who see and hear it. Its theme is the spread of the Gospel in apostolic times among Romans and Greeks. Originally it was written to be performed by a dramatic society connected with one of our Baptist churches.

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NOW READY

Such Has Been My Life

THE AUTOBIOGRAPHY OF

H. L. HEMMENS

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Missionary Herald

JUNE 1953 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Ventures in Faith

THE object of the Baptist Missionary Society is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles. In recent years, in consequence of trade depressions, a world war, and economic difficulties of an immediate post-war period, it has not been possible to give much attention to the phrase " throughout the whole world ". And even now it is not easy to maintain all the work to which we are committed in Africa, India, Pakistan, Ceylon and the West Indies. The Society can only undertake that amount of work for which the churches and individuals which are its members make financial provision through their gifts. And obviously there are limits to the financial resources of our churches at home. The limit has not yet, of course, been nearly reached as far as giving to foreign missions is concerned. No one will care to argue that every Baptist without exception gives worthily to the work of the B.M.S. There is still much to be done in winning the support of the non-contributing member of the contributing church.

WHEN it became impossible for our missionaries to continue their witness in China there were those who immediately spoke of the need for a new field to take the place of the China field. It would have been good propaganda to have started some new work as a gesture. But when seeking the guidance of God in planning for the work of extending His kingdom it is not right to allow propaganda considerations to have first place. What does God require of us? How can we best plan the strategy of the spreading of the Gospel? These are the questions which must be asked.

Professor Arnold Toynbee has pointed out that many great empires have crashed in ruins because their rulers extended their borders so greatly that they could not be defended against attack. An army must always beware of extending its lines too far so that too great a strain is put on communications and supplies. New positions gained must be consolidated. At the end of the nineteenth century, in a period of prosperity, the B.M.S. was able to make great advances. New areas were entered; new stations established; new institutions founded. In recent years, owing to great changes in economic conditions at home and abroad, it has become well-nigh impossible to maintain all the work which was then attempted. At the same time there has been an ever-increasing demand for certain types of work. In South Asia and Africa there has been a growing pressure on schools and educational institutions of all kinds. Demands for medical treatment have multiplied. With the literacy campaigns has come a great need for literature of all descriptions.

It is quite certain that our present fields can absorb all the money that the Baptist churches of Britain are likely ever to contribute. It is quite certain, too, that wonderful opportunities have now to be missed because our financial resources are inadequate. Remembering its present commitments, then, and its responsibility to the missionaries now serving, the Society cannot lightly enter into a new field.

Hong Kong. Sifting rice at harvest time

NEVERTHELESS, there is need for ventures in faith. The Society was originally launched with gifts and promises totalling in all £13 2s. 6d. There has always been more than sufficient opportunity for missionary work in India—indeed, in Bengal—without launching out into the other lands. Had our fathers been concerned only with consolidation, we should not now be in the important strategic positions which we occupy in India, Pakistan,

Ceylon, Jamaica, Trinidad, Belgian Congo and Angola. The decision of the Society to undertake three new projects has therefore been welcomed with great enthusiasm.

The first two projects are related to the need which there is in the Far East for Christian literature. Written matter of all kinds is in great demand. Communists and business men are doing their best to sell pamphlets and books. The churches must not permit a situation to arise where the only literature people can buy is political propaganda or trashy questionable matter.

Under the first project, Rev. H. W. Spillett, of China, will be seconded to the Council on Christian Literature for Overseas Chinese as its first full-time executive officer. The B.M.S. will be responsible for the payment of the passages to Hong Kong of Mr. and Mrs. Spillett and for paying their personal allowances while engaged in the work.

Hong Kong. Gathering the paddy in the rice fields

THE second project is the sending out to Malaya of Rev. James Sutton, also of China. He will work for the Malayan Christian Council, from headquarters probably in Kuala Lumpur, in the production and distribution of literature. There will be close co-operation between him and Mr. Spillett at Hong Kong.

In this way our China Mission will, in a sense, be continued. It may well be that some of the literature distributed to overseas Chinese will find its way into China itself. Of the importance of the production and dissemination of Christian literature few can have any doubts.

THE third project marks a new departure. The mission of the Society will be taken into another continent—South America. Rev. A. C. and Mrs. Elder, after a year of language study, will undertake pioneer work in Brazil. The exact location of their work will be decided in consultation with the Foreign Mission Board of the American Southern Baptist Convention. It will be independent work near to that carried out by the Convention, and its aim will be to establish indigenous self-propagating churches. It is hoped that after an experimental period other B.M.S. missionaries will follow. It will be part of the policy to spend as little as possible on each centre of activity in order that from the very beginning the indigenous churches will realize the importance of their being self-supporting and self-propagating.

Anyone familiar with the situation in South America generally, and that in Brazil in particular, will know what a great opportunity there now is for Protestant missions. Brazil itself is the fourth largest country in the world. Its population has rapidly increased in recent years to forty-five millions and is likely to continue to rise. A recent writer has said : " The outlook for the spread of the Gospel in Brazil and the growth of a truly Brazilian Evangelical Church is bright in the extreme."

If these three projects are to succeed the Society will need the support in giving and in prayer of all its members. Will you not share in these ventures of faith ?

Have you secured your copy of the Official Report of the Society for the two years 1951–53?

It is published under the title " Redeeming the Time " (price **1s.**, postage **2d.**) and can be obtained from the V.E.D. Bookroom, 93, Gloucester Place, London, W.1.

Serampore

By ERNEST A. PAYNE

AS I made the journey between Calcutta and Serampore in the comfort of the mission car, I could not help wondering how Carey travelled on his frequent trips from his home to the College at Fort William and to Calcutta itself. Was he taken in some kind of rickshaw? Was there a carriage? Or did he travel down the Hooghley by boat? No one was able to tell me with any confidence. By road the journey covers some fourteen miles.

One drives northwards out of Calcutta, over the great Howrah toll-bridge to the right hand of the Hooghley, and then along a winding road dotted with little Indian shops, threading one's way, as always in India, past bullock-carts, wandering cows and innumerable goats, dogs and human beings. After some miles comes the village where the famous Juggernaut car is kept, with Vishnu's temple away to the left. Then, suddenly, one finds oneself in the old town of Serampore. It is derelict looking, with few evidences of the prosperity it must have enjoyed when it was a Danish settlement. One has a brief glimpse of the old Danish church at the end of a street, but the car turns sharply to the right along the road leading to the river bank. This road has recently been re-named William Carey Road at the suggestion of the chairman of the Serampore Municipality—a gracious gesture which Christians all over the world will appreciate.

THE broad, steady-flowing Hooghley is a most attractive sight. Over in the distance lies Barrackpore, where the Marquis Wellesley once lived, and as one looks downstream towards Calcutta one sees on the far bank a striking new memorial marking the spot near which some of Mahatma Gandhi's ashes were scattered. But one's attention is drawn back sharply from these distant sights to the old Mission Church, which stands by the roadside on the right. This was once the home of the mission family. Judson lodged there during his stay at Serampore. Krishna Pal and Felix Carey, on the occasion of their baptism on the last Sunday of 1800, walked out from the house, across the road and down the bank into the river. Here the missionaries and a number of Indian friends still gather on Sunday evenings for an English service.

Next to the Mission Church stands a large jute mill. It is difficult to accept its presence there, for the buildings cover the site once occupied by Ward's printing press, Marshman's house and Carey's garden. But there it is. Beyond its walls there bursts suddenly on the wondering eyes of the visitor the grounds of the College and the impressive main building, planned and erected by Carey and his companions more than one hundred and thirty years ago.

THE photographs I had seen of Serampore had not prepared me for the spaciousness of the grounds surrounding the College. As one passes through the iron gates and along the path towards the pillared portico of the main building, one sees to the right a playing field and cricket pitch, and to the left the two-storied house in which Carey himself lived from 1821 until his death. This house has been converted into four apartments, now occupied by the Principal of the College and three of the tutors.

The main building is astonishingly lofty. From the entrance hall two great staircases lead to the upper story where there is a large hall, itself a pillared room with classrooms on either side. The ground floor is occupied by the library, a reading-room, and the administrative offices. Behind this substantial central building a broad path runs parallel with the river, flanked by such trees as remain of what was once a fine avenue leading to Carey's garden. Across the path is the other main building of the College, a residential quadrangle, erected during Dr. Howell's principalship. Here the students live, and there are additional class rooms and a common room. By walking along the path to the left, past the front of Carey's house, one comes to a little gate leading out into a narrow road. Across it lies another part of the College grounds, containing two attractive modern bungalows for members of the staff, together with tennis courts and a small temporary building, put up by the army during the war and now used as a chapel.

NO recent visitor to Serampore will easily forget the chapel. Structurally it is in a dangerous condition. One of the most urgent needs of the College is a permanent and worthy building for worship. But this simple, temporary structure has acquired an atmosphere of peace and beauty of which one is immediately conscious. Through the open windows in the bright sunshine green shrubs and blue sky can be seen. Over the communion table hangs a reproduction of

Leonardo da Vinci's famous picture, " The Last Supper ". Each morning students gather in the chapel, sitting cross-legged on the floor on small blue mats. I have been in many noble cathedrals and beautifully appointed chapels. On this visit to India I was deeply moved, as any Baptist must be, at the opportunity of attending services in the old Mission Church at Serampore, and in the Bow Bazaar and Lower Circular Road churches in Calcutta, but none of these historic places, each with its own associations, seemed so suited to the worship of God as the College chapel at Serampore. The only things that seemed somewhat out of place were the hymnbooks. There was something slightly incongruous in singing from the Baptist Church Hymnal and the Fellowship Hymnbook. Was I wrong in expecting a collection of hymns which included some of the verses of Tilak and other Indian Christian poets?

The character of the congregation on the morning I was there helped to quicken a sense of the living God and the present activity of the Holy Spirit. Most of the students belonged to the Theological Faculty. They came from many parts of India and were of different Christian traditions. There was a group of Lushai boys. At least one student was from Ceylon; several belonged to the ancient Syrian Church. It is on men such as these that the future of the Christian Church in India largely depends. For over an hour one hot Sunday afternoon they cross-questioned me about western theology and the ecumenical movement, showing an eagerness and keenness that made one realize afresh the importance of the service now rendered at Serampore.

A FEW years ago the administration of the college was transferred from England to India. The B.M.S. continues to supply members of the staff and to make a substantial financial grant, but the main responsibility for the direction of affairs rests now in Indian hands. Mr. Ernest Brown and I were invited to attend a meeting of the College Council. We came away very conscious of the magnitude of the problems which face the Council. The cost of keeping the buildings in repair and the grounds tidy is an almost crushing burden on the slender resources at present available. The arts and science departments are not easily combined with a theological department which is itself linked with some sixteen other colleges in different parts of India; for Serampore remains the one Indian institution able to confer theological degrees. The library needs a great deal of money spent on it if the rarer books and manuscripts are to be preserved. And Dr. C. E. Abraham, the first Indian principal, and his colleagues have other problems to face as well.

Back in the town of Serampore is a little burial-ground. There rest the remains of Carey, Marshman and Ward and many members of their families. There also J. N. Rawson was buried a few years ago. The proper care of this cemetery has proved difficult. To visit it is rather a sad experience. A recent gift from the B.M.S. has not been sufficient to complete the building of a much-needed gatehouse or the repair of the wall. Both Indians and Europeans feel keenly the present unsatisfactory state of affairs.

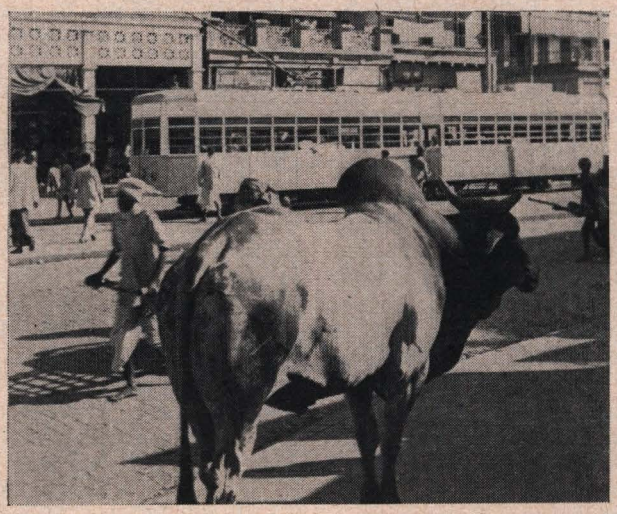
SERAMPORE will always remain a sacred spot for Baptists. Lutherans look after Wittenby and Eisenach. The Reformed Churches see that the memorials in Geneva are cared for. Methodists do not neglect Epworth or Wesley's Chapel in the City Road. British Baptists are at the moment rightly concerned for the preservation of Carey's Cottage at Moulton. There is even greater reason for maintaining his College in India, for it is the centre of vital Christian service and influence. There must surely be many in this and other countries who would gladly aid the work and like to feel that they are directly linked with it. There is a " Friends of Serampore " scheme, of which the Mission House authorities will gladly furnish particulars. It provides a convenient channel for our gratitude and goodwill.

Dr. Payne and the Rt. Hon. Ernest Brown with members of the B.M.S. India staff at Serampore

The Corner Bookshop

WHEN it was decided to introduce brighter, modern furniture in the Baptist Mission Press bookshop in Calcutta, which is also the sales depot of the Calcutta Christian Tract and Book Society, it was thought more than time that the shop went out to the people instead of the people coming into the compound to the shop. So a small godown and a garage were commandeered and walls were eliminated, floors levelled, windows introduced and doors moved around to give displays on one of Calcutta's busiest roads and on a busy side street, right on the spot where trams stop.

The outside had to catch the eye, and the inside had to be an invitation in itself. The shop is almost tiny, 30 feet by an average of 13 feet, with, for India, a rather low ceiling, thus restricting wall space; but, for the purpose of what was tantamount to an experiment in book-selling, big enough to begin with.



A street scene at Calcutta

THE furniture, made before the wayside shop was opened, was simple in the extreme. Tables in a severe modern version of the refectory style, consisted of wood taken from packing cases that had contained new machinery. They were painted cream and had a bright red border and carried a stand along their length, shaped like an inverted "V", on which the books rested. The tables were placed at angles to each other with the intention of inviting the would-be buyer to wander from one to the next. Most of the big bookshops in the city have open book displays and we saw no reason why we should not risk the dust from traffic. In two years of use, the tables have not yet needed re-painting. The same could not be said of the salesman's desk, which was also a packing-case effort. Cream did not stay cream, so it and the chairs for the salesmen and customers, who wish to sit and chat while the bill is being made out (and then often longer to ask questions about the Christian faith), were converted to metallic green and cheerful red. That combination is serving well. The chairs, by the way, were old high office ones with the legs sawn down to normal height.

WALL racks were no problem: 7 feet long by 4½ feet high, they were made of thin board crossed by ledges holding the books, and were fastened to the wall at the top and brought away from the wall at their foot by a piece of wood six inches long, thus giving an angle that kept the books secure. The main part of the racks are cream, and ledges running their whole length are the same red.

The still rather dull covers of most Christian literature do not tend to attract attention, so blackboards and easels were made—only the boards were not black, but cream. On them were pinned Elsie Anna Wood pictures of the life and teaching of our Lord, below which were tacked the meaning of the picture in Bengali. There was no doubt of the effect of these. Lines two-deep at each window were not unusual, and the salesman had to deal with enquiries. It became clear that we should need an evangelist on the spot for callers who wanted to sit and ask about the Christian faith.

He was found—the Rev. Peter Sircar, a retired minister of the Bengal Baptist Union—and before he began his work four arm-chairs were installed in a space cleared for him near the door.

IN the meantime, another idea had been given to us by the Rev. George Appleton, literature secretary of the Conference of British Missionary Societies, when in Calcutta on his recent tour. "Why not have posters that tackle people from their point of view? There are fundamental problems that worry everyone. Ask the question on one poster, give the answer on another, and then invite people in to talk things over with the evangelist."

As the pictures were installed, the question of lighting arose. That was settled by placing fluorescent lights above each easel. Outside traffic was greatest after office hours in the city when people were returning from work, so the shop had to remain open after ordinary shop hours, the salesmen working in shifts.

The posters were being put up for the first time when the first inquirer walked in, and we finished the work as he sat talking. That evening twelve people sat with Mr. Sircar.

The posters, which can be read by passengers in the trams, as they stop by the windows, are in red and black lettering on yellow cover paper. These occupy the main window, while the constantly changing Wood pictures occupy the other three.

SO far no mention has been made of book display to the outside world. This was done in the first instance by having painted glass signs at the top of each window. Seven signs in three languages were painted in red lettering on a cream background.

What has been effected by the changes? Well, up to three hundred callers every month enquiring about our faith. Sales have increased three-fold, and would increase more if we had the literature in Bengali to offer. Demands for English books have encouraged us to open an English book section. More Scriptures have been sold, and we have had to call upon our friends in the Scripture Gift Ministry for more books in more languages. It has been very worth while—and we haven't finished yet by a long way.

Builder and Evangelist

IT came as a great shock to all who knew him at the Mission House to learn that Ernest W. Mitchell had been suddenly called home at the age of forty-three. He had so quickly won the respect and affection of those who had met him; and great were the hopes for his future as a builder and evangelist in Congo. He was home on his first furlough after a term of four years on the field, during which he had already accomplished much as a master-builder and a trainer of men. Well-constructed modern buildings at Wathen and elsewhere will long be memorials to him; and his memory will live on in the minds of many a young African who came under his influence.

He was born in Sheffield and educated in that city. While apprenticed to the building trade he studied at night-school, gaining a number of technical certificates, including that of a Fellow of the Institute of British Decorators. In 1940 he settled at Salisbury in Rhodesia, and soon became one of the pillars of the Baptist Mission Church there. He was elected a deacon, then church secretary, and took his share of the Sunday and mid-week preaching. He was deeply concerned about the welfare of the Africans and founded a Sunday School for them, becoming himself the superintendent of it. For some time before he left Salisbury he was to be found every Sunday evening preaching the Gospel in the native wards of the local hospital.

Mr. Mitchell talking to Miss Page after morning service at Wathen

IT was in 1948 that he offered his services to the B.M.S. because he had become convinced that God was calling him to missionary service in Africa. Nevertheless he expressed his willingness to serve wherever the need was greatest and where he could be used acceptably to advance Christ's Kingdom. When he was asked what qualities he considered the most essential in a Christian missionary he named among others the qualities of courage, tolerance and humour. And certainly he himself possessed these to a great degree.

He threw himself into

his work as a builder-missionary with great enthusiasm. He realized how important it was that the Christian men of Congo should be able to earn their own living by honest, constructive toil. In the rapidly changing society there was an urgent need for technically and industrially trained Christians. He saw the buildings which he was responsible for constructing as instruments to be used for the extension of the Kingdom.

At the recent Conference at High Leigh he said, "Look at a cement block. It is quite an ordinary thing. I made 10,000 of them in Congo. But lay 500 and bind them with cement and prayer, consecrate them to God's service, and you have a valuable instrument."

In all his work he had a fine encourager and helper in his wife, who with their three children now greatly mourn their loss. And certainly his death has meant a great loss also to the Congo Mission and to the B.M.S. A. S. C.

Centro De Co-operacao Crista, Lisboa

By VERA HARRISON

TUESDAY night is fellowship night for missionaries doing language study in Lisbon before proceeding to Angola or some other Portuguese colony. People from Canada, the U.S.A., Switzerland and Great Britain are linked together through the centre for Christian co-operation. Here they join in worship and discussion, learn more of Africa and missionary work and become closely knit as a community.

This valuable work is under the guidance of Dr. and Mrs. J. T. Tucker, who spent forty years in Angola with the United Church of Canada Mission before taking over duties at the centre in 1951. Both have written books on Africa, and it was due to the efforts of Dr. Tucker that the Evangelical Alliance of Angola, bringing together the different missionary groups working there, was founded.

DURING the past year the Centre has looked after the well-being of 147 missionaries. They were met at the quay on arrival by Dr. Tucker's Portuguese assistant, Sr. Joaquim Almeida e Silva, who helped them with the clearance of their baggage through customs, and arranged for its storage when necessary. Most required assistance in finding living accommodation and language teachers. Classes were formed for some and arrangements made for special courses and examinations. When the time for departure drew near, visas and passages were obtained through the Centre, and Sr. Silva was there at hand until the boat set sail. Missionaries owe a lot to this cheerful, unflurried little man.

THE Centre, in the person of Dr. Tucker, has to stand as guarantor to the Government for all missionaries registered there, and for missionary visitors passing through Lisbon. Residence permits, renewed monthly, are obtained from the Government through the Centre, as are certificates, diplomas and other necessary documents. Any legal matter affecting missions in Portuguese colonies is negotiated by Dr. Tucker, representing the League of Missions, which the Government recognizes as the legal body for the holding of property in Portuguese territories.

The river from Lisbon

RECENTLY negotiations were concluded by which property was secured in the island of S. Tome, off the west coast of Africa, where there is a vigorous Christian community, unattached to any missionary society. Funds

for this work are raised in Lisbon and are transmitted via the Centre, which thus works on behalf of and in harmony with the Christian groups in the island colonies, the Evangelical Alliance of Angola and the Christian Council of Mozambique.

BOOKS relating to church and missionary work are for sale at the Centre, but on a small scale. Dr. Tucker plans to expand this part of the Centre's service and to start a book store. One of the books with a regular sale is Dr. Chesterman's *Tropical Dispensary Handbook*. The Portuguese translation was arranged through the Centre, which has now undertaken the financing of a new and revised edition of a thousand copies, with the kindly aid of the international literary committee of the International Missionary Council.

The Centre keeps in touch with missionaries working in Portugal, and Dr. and Mrs. Tucker both take classes at the Presbyterian Seminary just outside Lisbon. The Evangelical Alliance of Lisbon, which brings together representatives from the different Protestant churches, has its headquarters at the Centre. Connected with the alliance is a benevolent society which distributed the equivalent of £37 10s. to poor and sick folk of the evangelical churches just before Christmas.

DR. TUCKER'S work consists to a great extent in meeting people and maintaining contacts. It is on record that 2,920 people visited the Centre during 1952, and that tea was served to 720 ! This, of course, excludes the frequent visits paid by the 147 missionaries studying in Lisbon during that period.

Dr. Tucker bidding farewell to a missionary

The financial support of the Centre depends on the dozen or so societies whose missionaries need to study in Lisbon, but the International Missionary Council helps, and there are individual gifts, too. Its maintenance is essential for the co-ordination of missionary work in Portuguese territories, and for the continuance of favourable conditions for that work.

The Anglo-Indian—Yesterday and To-Day

By H. T. BAMFIELD

AMONGST the many small Indian communities which are frequently forgotten by people who have never lived in India are the Anglo-Indians, i.e. those of mixed descent. It is a small body of perhaps a quarter of a million in India's 361 millions and mainly to be found in the cities and industrial centres.

The origins of these people are varied and numerous and their history goes back to the earliest days of European entry into India. Portuguese, Dutch, French, and the East India Company encouraged their employees and soldiers to marry Indian women, a practice which, economical in every way for the employers, resulted in many men settling permanently in India. By the time William Carey arrived in Serampore the Eurasian population of Calcutta was large. They were conscious of their origins ; they were conscious, too, of the gulf which separated them from the Indian on the one hand and the European on the other. Their intense loyalty to their European origin reads pathetically when one realizes how the European has through the years disdained them. At the same time, the Anglo-Indian has so frequently disdained the Indian. The Indian, in turn, disdained the Eurasian, looking on them as the lackies of the ruling power. Sorry, then, the lot of the Eurasian, ground between the millstones of European and Indian, without the social standing of the former or the deep roots in the land

of the latter, looking towards the unattainable Britain as "Home," yet being forced to live and die in an alien India.

THE Eurasian (or Anglo-Indian), as he was later to be termed, carved himself a niche in India during the nineteenth century in spite of these disadvantages. The armed forces, the police, the railway, telegraphs, customs and allied services, absorbed the great majority. They formed their own societies and clubs in the towns, rarely entered by Europeans and hardly ever by Indians. In the great cities they lived mainly in those "down-town" areas, such as that in which the Carey Baptist Church is situated in Calcutta, once the abode of city magnates and now a veritable warren of flats and apartments.

In most cases the Anglo-Indian community was engaged in a struggle for existence, hand-to-mouth living and the spectre of unemployment never far from the threshold. As in many other lands, one found the poor looking after the poor; one saw the struggle to maintain self-respect, clinging pathetically to out-moded social customs and dress. A false sense of pride caused them to reject manual work, and even the poorest insisted on having one servant. It is hardly surprising that life in congested tenements of Indian cities should result in poor health and malnutrition, though little vice—a tribute to the upbringing the vast majority had received.

The credit for that may safely be handed to the Anglo-Indian schools of India, of which there are some 600. The secret is to be found in the fact that almost every one of them is a Christian school. About half are run by Roman Catholic orders, and almost all the rest by the Anglican Church. It does not redound to the credit of Nonconformist missionary societies that their interest in the Anglo-Indian community has been very slight indeed. To the best of my knowledge there are only four schools administered by Nonconformists, one being our B.M.S. School, the Stewart School at Cuttack.

ANGLO-INDIANS viewed with considerable apprehension the coming of Independence to India in 1947. They had good reason, for many extreme Nationalists had vowed vengeance on them for their refusal to take part in civil disobedience campaigns, in strikes and riots against the British Raj. However, in the event good sense prevailed and there were no attacks made on them. Nevertheless, nervousness continued, and from that time to the present there has been a flow of migrating Anglo-Indian families to Britain and to the Dominions, though the doors of the latter are almost closed against them. The majority of these come from the wealthier families, from men in well-paid posts and those who had retained their connection with "Home," however slender. It is said that 10,000 Anglo-Indian families have settled in Britain since 1947 and the majority have settled down remarkably well in their new environment. Elderly people miss the old easy-going life and the sunshine. But the younger ones, with a few exceptions, have already become absorbed into the life of Britain.

The greatest number of Anglo-Indians are left in India because they cannot afford to leave. It is this stratum which provides the problem. Few of them are well educated, having been sent to school late and withdrawn early; some are nearly illiterate. There is in them still a smouldering resentment against "being bossed about by Indians." There is greater unemployment, poverty and malnutrition than ever before. In the cities the girls of the community, in particular, stand surrounded by innumerable temptations to immorality.

I CAN never understand why a mission-conscious Christian (and can one be a vital Christian when unconscious of the need of missions?) should not regard the cause of the Anglo-Indian as important as that of the Indian Christian. Yet the Anglo-Indian has indeed been the blind spot in the missionary eye.

It is the growing generation of Anglo-Indians which should be one of our Christian cares. To make him first a Christian, second a loyal and co-operative citizen of India should be the aims of the Anglo-Indian schools; and in this we base our hopes. They are in fact the aims of the Stewart School. The Anglo-Indian schools educationally bear comparison with British grammar schools. Spiritually they need all we can give to make them not superficially, but deeply, Christian. Then we shall see the Anglo-Indian lose his race and colour consciousness, and his inferiority complex, take his place in the young Indian Republic, and the Church in India will be the richer for vigorous leadership.

Has your Church sent its donation to the fund to clear the Deficit? There is still time to do so.

The "Little Doctor"

By STANLEY G. BROWNE

I HAVE just seen the "Little Doctor" or "Bonganga Moke" as they call him in the native language. He is not a witch-doctor, or a practising physician, or even a student at the Yakusu School for Infirmiers. He is a baby boy, a couple of months old, who lives in a tiny hamlet tucked away in the heart of the Topoke forest, a hundred and twenty miles from Yakusu.

When we were on trek in that district, a man came panting and sweating up to the mud and thatch rest-house where we had been spending the night. He had been walking for three hours, despite the leopards and elephants that often infest that little forest track at night. His wife was in trouble, and would we go to help. Off we went in the car as soon as we could, bumping and bouncing over the mud road at about twelve miles an hour, till we came to the village. The white nurse and I helped, and we left an Infirmier on the spot to continue the treatment.

And now we have just seen Bonganga Moke, a sturdy little boy in the crook of his mother's arm, gurgling and chuckling away, oblivious to the fact that his arrival nearly cost his mother her life. We had prayer together, in the open, with all the family and all the relatives and lots of interested neighbours. Then they spontaneously broke into a native dance of rejoicing. Then the mother presented us with a bunch of bananas, and told us the babe would be called Bonganga Moke.

The mother is a church member, trying to live a Christian life in those primitive surroundings. By the merest chance, medical help was available to her in her hour of need; a doctor passes that way but once a month, and the Infirmiers are not qualified or equipped to deal with difficult confinements. Pray for these folk: they need your prayers.

FOR YOUR BOOKSHELF

A Companion to the Baptist Church Hymnal (Revised):

Edited by Hugh Martin

The Psalms and Hymns Trust. 10s. 6d.

HERE is a book which will meet a real need. Indeed, many who examine it will be inclined to ask: Why was it not published fifteen years ago? Frank Buffard contributes a valuable essay outlining the history of the use of hymns in the Christian Church; J. O. Barrett relates concisely the story of their use amongst Baptists. Then follows the main part of the book consisting of notes on every hymn in our hymnal, these notes being contributed by J. O. Hagger, Hugh Martin, and Frank Buffard. The notes vary in length as one would expect, but wherever information has been obtainable the note is full and adequate. Preachers and speakers will find this book a mine from which they can quarry matter for many addresses; and those users of our hymnbook who are prepared to study it will find a new joy in their singing, for they will understand more clearly the meaning and significance of the words they use. It is no exaggeration to say that here we have an indispensable aid to our Baptist worship.

MISSIONARY RECORD

Arrivals

27th March, Rev. A. W. and Mrs. Hillard, from Bembe.

29th March, Mr. R. H. P. Dart, from Hong Kong.

8th April, Miss M. E. Jennings, from Wathen; Rev. J. D. and Mrs. Viccars and two children, from Bolobo; and Mr. and Mrs. A. E. Page, from Lukolela.

13th April, Rev. D. F. and Mrs. Hudson and three children, from Serampore; and Rev. W. E. and Mrs. Thomas and two children, from Cuttack.

Births

6th March, at Léopoldville, to Rev. J. E. and Mrs. Young, a daughter, Jennifer.

2nd April, at Kimpese, to Dr. and Mrs. E. W. Price, a son, Michael.

3rd April, at Berhampur, to Rev. T. I. and Mrs. Bowen, a daughter, Gwen Eleri.

Death

6th April, at Shoreham-by-Sea, Rev. F. Hasler (India Mission, 1903–37).

Cover Picture: Mission schoolgirls in procession at the Léopoldville Stadium during the 75th Anniversary Celebrations

FROM FAR AND NEAR

Bible Work Continues in China

BIBLE Society work continues on the mainland of China, reported Dr. Ralph Mortensen, Secretary of the American Bible Society in Shanghai, on his arrival in London after waiting for two years for his exit permit. Sufficient stocks are on hand in the various depots of the China Bible Society to cover the demands during the next few years. Sales have dropped heavily during the last two years, as paid colportage has had to be discontinued. Almost all the depots are open and the staff of the Society has hardly been reduced. Some translation and revision work is in progress.

Through American Eyes

THE Mission Study Group of the American Baptist Convention which recently toured the West Indies paid a short visit to Kingston, Jamaica, on its way from Haiti to Cuba. The members of it were welcomed by the leaders of the Jamaica Baptist Union at a lunch at the South Camp Road Hotel. A special service was held in the East Queen Street Church, during which a stirring address was delivered by Dr. C. Oscar Johnson. The American visitors were much impressed by " the dignity which reflects the good training of English Baptists." Here is a quotation from the *Crusader*, the American Baptist News Magazine :—

" Two days in Kingston provided a pleasant interlude. English Baptists have laboured in Jamaica for many years. Thomas and William Knibb are revered names on the island. To-day there are 220 churches with 55 pastors and about 25,000 communicant members. There is a much larger constituency of ' nominal Baptists.' The Jamaica Baptist Union has a unique central salary plan for pastors and a co-operative fire insurance plan for church structures. Calabar College is a well-run school. The Seminary has trained pastors for many of the islands of the West Indies. The hearty welcome and rich fellowship suggested closer co-operation.

" Rev. Keith Tucker, President this year of the Jamaica Baptist Union, is President of the Seminary at Calabar college, and representative of the Baptist Missionary Society of England. A gracious spirit marked his words of welcome and those of the many others who joined in extending hands of Christian fellowship."

B.M.S. Headquarters, 93–97, Gloucester Place, W.1

One Hundred Guineas for Foreign Stamps

LAST year the sum of one hundred guineas was raised for the B.M.S. through the Foreign Stamp Bureau which is conducted by Mr. and Mrs. C. H. King. An even larger sum can be raised next year if all friends of the Society would send their unwanted foreign stamps to the Bureau. Inquiries and gifts of stamps of all kinds are welcomed by the honorary secretaries, Mr. and Mrs. C. H. King, 23, Prentis Road, Streatham, S.W.16.

Progress at Thysville

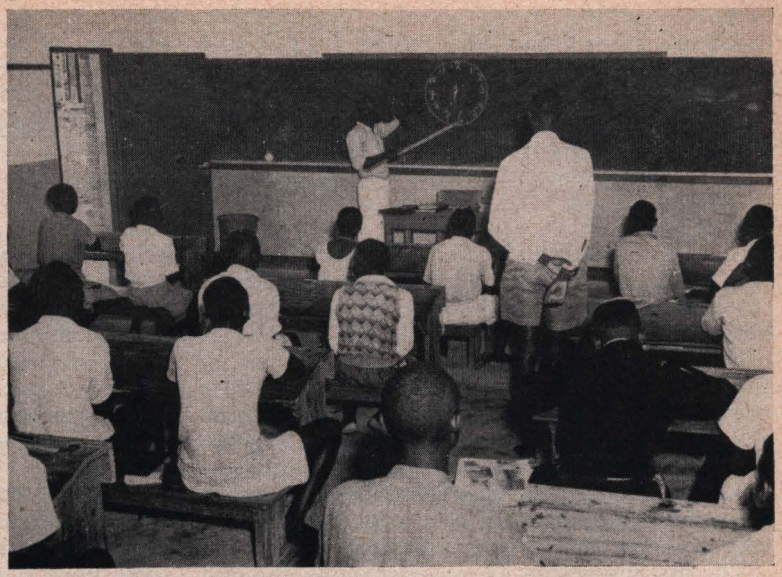
MISS HELEN DAVIES reports : The standard of church life is certainly high here. Naturally, we do not see much of the local church, for our Sunday congregation is quite small, apart from the school children and those connected with the schools ; villages at any distance have their own churches. But once a month on Communion Sunday, folk come in from a wide area, many of them arriving Saturday and spending the night on the station. Then at the beginning of the month were the big New Year meetings, when people came in from farther afield—the Wathen area extends over seventy miles from the station, both east and west, and all church members are supposed to come ; we must have had two thousand or so.

I found all the meetings of that week intensely interesting, even though I could understand very little of what was being said. We had pastors', deacons' and church meetings, examination of candidates for baptism, and so on, in addition to the big rallies. The standard required for church membership is very high ; many people attend classes for years before being baptized, and the folk from their villages have to testify that they are really living changed lives. I wonder what would

be the reaction at home if we agreed to discipline Christians, as they do here, for losing their temper or being uncharitable! The baptismal service down by the river early on the Sunday morning, when over seventy were baptized, was most impressive.

New Operating Theatre at Bolobo

THE new operating theatre is now in use. At the beginning of the year in a service of dedication God's blessing was asked for all the work which would be done in it. How grateful we are for the generosity of those who have made it possible for us to have good lights for night emergencies and better equipment for the surgical work itself. A large window lets in plenty of light in the day-time and the white-tiled walls are easy to keep clean.



Learning to tell the time in one of the new classrooms at Wathen

Wathen

AS far as the B.M.S. is concerned, Wathen is one of the big educational centres in Congo. The schools were completely reorganized in 1948, when the new Government scheme and system of subsidies came into force. Three of the schools are housed in beautiful new buildings, built to Government specifications; the girls' home-craft school, the teacher-training school and the *deuxième degré selectionné*, which gives boys of eleven to fifteen years a four-year course. In addition there is a carpentry school, a small primary school, and two second degree district schools which are under our supervision as well as over a dozen first-degree schools. We draw our boys and girls from a wide area, the girls' school in particular is one of the first of its kind, and there is quite a waiting list.

Fellowship in Prayer

Based on the Prayer Calendar

May 31–June 6.—The subject this week is the work at Quibocolo in Angola. The old primitive religion still holds the majority of the people in this area in its grip, but in recent years the work of our station has been successful. It includes church and evangelistic work, school work in the villages of the area, work among women and girls, and medical work in the dispensary. In this work our missionaries are ably supported by African teachers, evangelists, nurses and other workers.

June 7–13.—For the rest of the month our thoughts will turn to Orissa. This week our prayers are asked for the work at Cuttack, the capital. Here are carried on the important work of the United Theological Training College, the Stewart School for Anglo-Indian children, the Stewart Science College, the Orissa Mission Press, the Leper Asylum, the Boys' High School and the Buckley House Girls' School. In Cuttack is the largest Indian church connected with the B.M.S. Not far away, at Puri, the centre of Jagganath worship, our witness is maintained.

June 14–20.—At Berhampur there is the Women's Hospital where doctors and nurses work together not only to heal, but also to evangelize. In the Kond Hills remarkable progress is being made among primitive tribes. The centre of activity is Udayagiri, where is sited the Moorshead Memorial Hospital.

June 21–27.—In West Orissa at Balangir there is evangelistic, pastoral and educational work, and a great impression is being made on peasants of the Depressed Class and on humble tradesmen. At Sambalpur, Russelkonda and Angul our missionaries co-operate with those of the Disciples of Christ Mission. At Gopalpur on the coast the work is chiefly among fishermen. Remember especially in your prayers the Utkal Central Church Council, which is responsible with the B.M.S. for the oversight of the work in Orissa.

June 28–July 4.—Again we turn back to Congo, this time to pray for the work at Wathen. Wathen has always been a centre for education, and there now are fine schools subsidized by the Government of Belgian Congo. But there is also church and evangelistic work in Wathen and in the surrounding district, and much good work is done among women and girls.

A Great and Good Physician

Dr. HAROLD BALME

By H. R. WILLIAMSON

I FIRST met Harold Balme in Taiyuan, the capital of Shansi in the year 1908, when he had been at work for two years in the Schofield Memorial Hospital.

He was a loyal member of the Church of England, but showed his characteristic catholicity of religious outlook by readily accepting service with the Baptist Missionary Society as an Associate missionary. Throughout the whole of his missionary career Dr. Balme worked happily and in the utmost harmony, not only with Baptists, but with colleagues of all denominations.

The first impression his virile, resolute, cultured and devoted personality made upon me then has steadily deepened through the forty-five years of our friendship, and has remained with me as one of the chief inspirations of my own life and service.

DURING this first period of missionary service in Shansi, which lasted for five years, Harold Balme (*Ba Die Fu*) gained a wide and unique reputation as surgeon, physician, preacher, teacher and evangelist. The high standard he set of clinical and operational practice, his genius for administration, his passion for efficiency, his mastery of the Chinese language, his personal piety, evangelical fervour, approachableness, and love of the Chinese people, won for him the confidence, esteem, gratitude and affection of all classes.

His weekly Bible class in the hospital was a centre which rallied both missionary and Chinese Christian groups. His preaching in the out-patient department, in the wards, in the villages, in the city church, or at the English services, was always impressive and inspiring.

As a single man he had his living quarters in the hospital; and his rooms, as I have good reason to know, were in constant use as a spiritual clinic. After his marriage the Chinese home of the Balmes became a centre of Bible study and other inspirational gatherings of the local Christians.

IN Shansi Dr. Balme began what was later to become one of his distinctive contributions to missionary work: the training of Chinese Christians for more effective service as nurses, orderlies, dispensers and assistant doctors. In his own manner of life he scrupulously avoided anything that might offend the normal susceptibilities of high-minded Chinese, and so eager was he that nothing should be done either in the missionary or general community that might hinder the commendation of the Gospel, that he felt bound at times to protest against certain things that were done. He was utterly unsparing of himself in his service of the Chinese, both poor and rich, and of his missionary colleagues.

In those early days that constructive critical spirit of his which characterized so much of his later work was already discernible. One of the most impressive papers he read to our Literary Society was entitled: *Where Medical Missions Fail.*

Small wonder, therefore, that when it became known that the Balmes were not returning to Shansi after their first furlough there was widespread grief amongst us.

FOR during that first furlough at home Dr. Balme accepted an invitation from the Shantung Christian University at Tsinan to become Professor of Surgery in the Medical School. When he arrived in Tsinan with Mrs. Balme early in 1913 he found the Medical College itself suitable and well-equipped, but the adjoining hospital poorly and inadequately housed. He had not been guest in our home (for we had then been temporarily transferred) many hours before he was out with measuring tape making plans for a new hospital!

In the development of the Medical School, Dr. Balme, who had been elected President of the University in 1921, was the moving spirit, the organizing genius, and chief advocate both in China and abroad. During the period of office in the Medical School he succeeded in raising standards to a remarkable degree, and in attracting into its service a large group of finely-qualified medical missionaries, both men and women, of Canada, America, Britain and China.

Early in his educational life he conducted an overall survey of Mission hospitals and medical education in China, and stimulated the whole medical missionary movement to make its particular contribution to Christ's cause more effective in every way. The results of this survey, with his own proposals, were published in one of his best-known works, *China and Modern Medicine.*

FROM 1921–1927 he held the office of President and conducted the affairs of the University with remarkable energy and distinction. As Dean of the Medical Faculty and President of the University he was a central figure in National Councils on Higher Education, particularly medical education.

During the critical period of the rise of Chinese nationalism from 1925, when opinion on the basic question of the holding or surrender of the special privileges enjoyed by foreigners in China was sharply divided both in missionary and general community circles, Dr. Balme felt led to devote himself with all the strength of his logical mind and persuasive speech and pen to the Chinese campaign for the abolition of extra-territorial rights. This made him the target of serious criticism from the foreign press in China, and excited considerable opposition from many of his missionary colleagues. But he never wavered in a cause which he was convinced to be right. Succeeding events proved that in this, as in other matters in which Balme differed from his colleagues, " Wisdom is justified of her children ".

FOR urgent family reasons Dr. Balme felt bound to leave his work in China and return to this country. Everywhere, both at home and overseas, this news came as a shock and excited the deepest concern.

My last personal contact with him, though not the last time I spoke to him, was in May, 1951, when the B.M.S. showed its continuing affection and respect for him by inviting him to preach the Missionary Sermon at the Annual Assembly. He preached a memorable sermon, delivered with all his old zeal and fire. That utterance, and, indeed, the whole of his life and work since his China days, revealed how truly he remained a missionary of Christ's whole gospel to the whole man to the very end of his days.

In local practice in Dormansland, in the supervision of important hospitals during the war years under the auspices of the Ministry of Health and the United Nations World Health Organization, all his outstanding gifts, his time and energy were directed to the one goal of relieving pain and overcoming physical, mental and spiritual disability and disablement in others. By his books and pamphlets, by personal example and advocacy, he showed himself to be indeed a great and good physician and surgeon, a loving and loyal disciple of the Greatest Physician of all.

ACKNOWLEDGMENTS

(To 24th April, 1953)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Anon., £2 ; Anon., £5 ; Anon., £3 ; Anon., 13s. 6d. ; Anon. (per Savoy Court Hotel), £3 ; God's Steward, 16s. ; Anon. (per Miss Trounson), 4s. 6d. ; Anon. (contents of box), 7s. 6d. ; Anon., 10s.; Anon., for Mission Work in India and Africa, £3 ; " P.R.Y.," £1 ; Anon., 10s. ; Anon., £2.

Women's Fund : Anon., " In Memory of Mrs. Pullen of Cardiff," £5.

Medical Fund : " An Easter Offering," £100 ; Anon. (for Work at Berhampur Hospital), £4.

Deficit Fund : Anon., £4 ; Anon., 10s. 6d. ; " Mick and Mack," £1.

Gift Week : Anon., 6d.

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THE following Legacies have been gratefully received in recent months :—

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1953.		£	s.	d.
Feb. 26th.	Miss E. A. Jennings (Medical)	84	7	10
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9th.	Mr. J. O. Butterfield ..	19	2	2
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16th.	Mr. J. A. Griffiths	1,193	8	3
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H. L. Hemmens, so well-known and respected by all friends of the B.M.S., was able before his death last September to complete his autobiography. He has thus bequeathed a book full of interest throwing much light on the affairs of the denomination during the period of over forty years when he was in its service. Every Baptist will wish to read this book.

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Missionary Herald

JULY 1953 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Salving Our Consciences

F. S. FLINT in his poem *Hats*, written during World War I, satirized those comfortable middle-class people who did nothing effective to change conditions which made war inevitable as those who salved their consciences by reading a Liberal newspaper. If he were writing to-day I suppose he would speak of those who salved their consciences by reading the *Daily Herald* or even the *Daily Worker*, or perhaps the *Tribune*! There are those, of course, who will hold that the reading of such newspapers brings profit and aids in the understanding of the world situation and the problems of our homeland. That may be so; and here we are not at all concerned with politics. The point is that the reading of a socialist newspaper does not in itself alter social conditions in any way. One can read a newspaper to fill up an odd quarter of an hour in the train or bus, or one can read it in the comfort of one's own arm-chair. To remove evils and injustices and help to make the life of society more in conformity with the will of God demands effort and sacrifice. It is one thing to imagine oneself as a reformer, quite another thing to be one in fact.

A Christian leper at Yakusu. The scars on his hands healed, he clasps to himself his copy of the New Testament. Note the expression of confidence and joy on his face

THERE are many people to-day who salve their consciences in relation to their duty towards God in ways which do not demand much of them. How many people really think that there is something virtuous in sitting in an arm-chair on a Sunday and listening to a broadcast service or to the Sunday Half-Hour of hymn-singing? How many, too, who come to services salve their consciences in relation to giving by putting in the offertory plate the conventional sixpence or even less? At the Assembly of English Presbyterians last May the new Moderator, Dr. T. W. Manson, was outspoken in his criticism of conventional giving, and his words were seized upon by newspaper reporters. He said: "From the average adult a shilling a week is—and I say it coolly, deliberately, and with full knowledge of the meaning of the words—an insult to Almighty God. It is a bad enough insult if it is the result of thoughtlessness and carelessness. It is ten times worse if it represents a considered allocation from a man's income. How is it possible for such dishonour to be done to God?" Not so widely publicized were Dr. Manson's words concerning ways and means by which the situation can be remedied. He suggested that it would not be by devising new stunts but by taking the whole question on to higher ground. "We need money: what for? To repair the church: what for? To house the congregation: what for? If we know the right answer to that question, we can begin to teach it to our members, and to make claims upon their consciences. We have no right to ask for anything—time, work or money—for any purpose save one: to make our congregations more effective as agencies for the continuing ministry of the living Christ. For *that* purpose we are entitled to claim everything that is needed."

THE work of the Kingdom of God is not increased by the reading of a missionary magazine or book (or by the purchasing of the same with no intention of reading!). Nor is it increased by attending missionary meetings and rallies. We must not think that we can salve our consciences simply by our interest in missions. And the consciences of Christian men and women are often hurting them in the matter of their missionary obligation. They know that Christ has called His disciples to go into all the world and preach the gospel. They know, too, something of the great need of the work overseas. They may try to salve their consciences by

speaking of the need of the work at home, the need for evangelizing Britain (as though nothing were being done to do so) or may go so far as to repeat unthinkingly the old arguments about the people of other lands being satisfied with their own religions. I have even heard of Baptists who do not give to the B.M.S. because, say they, it produces Communists ! But the consciences of a Christian cannot be so salved.

We must not deceive ourselves. If this world is to be won for Christ then Christ's people must be ready for costly sacrifices. There must be prayer unceasing, the offering of money in a way worthy of those who have themselves been bought at so high a price, and the giving of life to the cause. This is not an age for reading, talking and dreaming. It is an age for action.

THE B.M.S. has made an appeal to the churches for the quick clearing of the deficit. At the time of the writing of this article it is not known what response there has been. There is still a month in which churches can send their gifts. But we must now seriously face the main challenge of the year. What about this one-tenth more which is required ? What for ? you may ask. We may answer : for the maintenance of missionaries and the giving of grants to hospitals, schools and institutions of all kinds. And if you again ask : What for ? we can reply in all honesty and sincerity : That the gospel of Jesus Christ may be effectively proclaimed in word and deed, that men and women may turn in repentance towards God and through faith in Him enter into that life which is life indeed.

Yalisombo Leper Camp

By Drs. S. G. BROWNE and W. H. N. MOORE

IN spite of shortage of staff and inelastic days each containing a mere twenty-four hours, we are constantly confronted with the tremendous evangelistic opportunity at the Yalisombo Leper Camp. Six hundred patients—which means a community of upwards of a thousand souls—live within a mile of our Church there. They speak over twenty different languages between them ; they come from nearby villages, and from territories hundreds of miles away ; some are Protestant, others Catholic ; quite a number are Mohammedan, but the great majority are pagan.

In addition to our regular services on Sundays and week-days — Prayer Meetings, Inquirers' Classes, Day School for children—we try to hold every now and again a Week of Witness. The Christians meet together for special prayer beforehand, and take an active part in the preparations. Some time ago, we were greatly blessed and cheered by the response. Every inhabitant was visited, and invited to the special gatherings we had planned, and everybody had, too, a personal invitation to the Saviour.

At the Baby Clinic, there was a service for mothers and toddlers ; in the late afternoon of every day for a week, there was an open-air meeting in at least one of the avenues, the services being held in all the four main languages spoken at the camp.

On the Saturday afternoon, we held the closing rally, the culmination of the series of forthright evangelistic services. The setting was that of an old-time classical missionary picture—palm trees sharp and warm in the light of the setting sun ; chickens strutting unconcernedly between the squatting listeners ; a crowd of over three hundred, some badly mutilated with advanced leprosy, others in the early curable stage ; some very infectious cases who would appear normal to the uninitiated eye—all were drinking in the old, old story of the Cross.

The following day, Sunday, at the final meeting in the Church, over two hundred failed to find seats, although we had brought extra forms from Yakusu. After the service, a fingerless and toeless leper rose to his feet, and in a deep hush said that he had had a vision : an angel of God told him that even if folk tried to stop him, he was to tell everybody that the Kingdom of God was at hand, and that they should repent. Several stayed behind at the after meeting, and it was our joy to point them to the Saviour.

Yes, it is a blessed, humbling experience to see the Spirit of God at work in times like these. Steady witness, much prayer, combined with a real *caring* for the bodies and souls of these unfortunates, can prepare the way ; returning health and dramatic response to the new anti-leprosy wonder-drugs may induce the inquiring spirit and the receptive heart ; but only God can " give the increase ".

Last week, we saw a babe of nineteen months with the first signs of acute lepromatous leprosy ; eight new patients arrived from afar, two with faces and bodies horribly disfigured with some of the more loathsome manifestations of this dread disease. Each gets a welcome in the name of Christ, and an assurance that we *care*. Church

members are received into fellowship with the group of lovers of the Lord. The heathen are prayed for, and prayed with.

Please join in our prayer fellowship that the Word of God may have free course and be glorified at Yalisombo.

Our Work at Monghyr

By CLARA M. HOWIE

(Monghyr is a town on the bank of the Ganges, in the province of Bihar. The B.M.S. station there was founded in 1816. Mr. and Mrs. Howie went there last November, though they have both worked there before.

SUNDAY, 22nd February, 1953, will be a day long to be remembered by the Indian Church fellowship at Monghyr. On that day six young people passed through the waters of baptism, two babies were dedicated, there was a Communion Service, and afterwards in the afternoon the families of those baptized and dedicated entertained the Christian group, numbering about fifty, to tea.

Monghyr is a name mentioned in B.M.S. reports from the earliest days of the Society's work in India. In 1945 it seemed as though the work in Monghyr would be taken over by the Brethren in Christ Mission (America), and for seven years this mission held the station, but again it has passed into the hands of the B.M.S.

WHEN we arrived in Monghyr last November and were met at the station by representatives of each Christian family, we felt strangely moved and had the conviction that God was waiting to be gracious to His little flock in this place.

It was enheartening to learn that Mrs. Shanti Paul, the wife of a layman and a former teacher in our Mission School, had taught in the Sunday School for twenty-five years. After carrying on alone for some time it was an encouragement to her to be helped with flannelgraphs and other Sunday School material. A class for older boys and girls was started and preparations made for special Christmas singing. The compound watchman is a Brahmin. His little daughter of ten, having been encouraged by help given in the early stages of reading, started going to a nearby primary school. She is very keen to attend church and Sunday School regularly and is bringing along to Sunday School half a dozen of her little non-Christian friends from the day school she attends.

Distributing grain at Monghyr

The young folk of the community were encouraged to regard the spacious mission compound as a community centre. Most evenings the two badminton courts would be occupied and groups of the small children would also be happily playing their various games.

Very soon we were told that some of the young folk were wanting to be baptized and a preparation class was started. At this class, by means of the flannelgraph, and other visual aids, as well as by the Bible teaching, the inner meaning of the baptismal ceremony was made plain to those young candidates and they were most responsive.

THE time seemed ripe for the formation of a Christian Endeavour Society. We were surprised at the hidden talent which has been revealed in the C.E. meetings, and we foresee that from this little group before very long there will be one or two names added to the list of lay preachers.

The mothers of the community have met in a weekly meeting. A series of talks, illustrated by attractive flannelgraphs, has been given on *The Christian Home.* At the meeting held on the World Day of Prayer each home received a wall-card bearing a picture of an Indian Christian family at worship, and the promise to have daily worship in the home was made by each mother.

After the service on Sundays the leading Christian laymen organize the distribution of grain sent by the World Council of Churches. The majority

of those who benefit from this scheme are non-Christians, so that it is a demonstration of the spirit of Christian social service reaching out beyond the confines of the Christian community.

What of the young people who have been baptized? One girl is just finishing her training course at a Government college; a boy is about to enter college; and three of the young folk are in high school. In each case they study in an almost entirely non-Christian group and pressure has been brought to bear on some of them to join in the recent Saraswati (Goddess of Learning) festival. What will be their witness for their Lord? They need our prayers.

A baptism at Monghyr, 22nd February, 1953

Not Forgotten

By MAIR DAVIES

A FEW days ago a number of Indian ladies, who were well educated and beautifully dressed, called to see me and to ask if I would contribute towards a Training Centre for Social Service in Bihar. In the course of conversation they expressed their disappointment with the world as such, and had lost all desire and the joy of living. Nothing to them seemed right. "What is there in the world to live for?" they remarked. "Look at the poverty, and homeless multitudes lying about on the station platforms and streets everywhere—living just like cattle."

I tried to cheer them up a little, and asked, should they have the resources at their disposal, what kind of a world they would make or build.

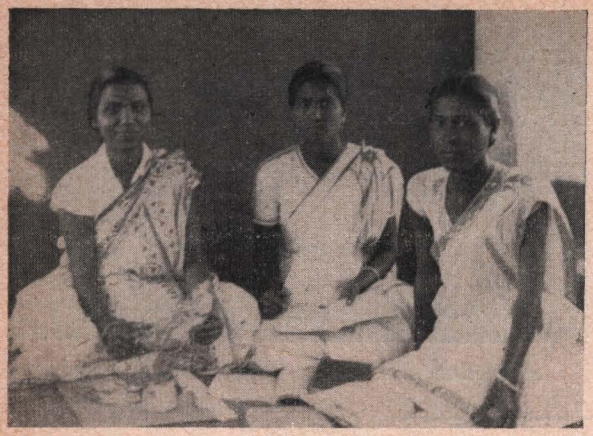
One said, "I would first of all change the whole colour scheme—all peoples and races would be of one colour and language." (I do not know what colour she would have chosen—or language—I had not the courage to ask her!) Then she went on to say that all buildings should be of one design and pattern, no large or small houses, and there would be a common government whereby all people would be treated as equals—no rich nor poor. A suitable standard of education would be introduced (Algebra and Euclid being ridiculous subjects!), and we would have better medical facilities, too.

The second lady said that she endorsed all that her colleague had said, but she would add a few more rules such as: no family should be allowed more than two children. To bring up two children properly is more than any sensible parents can manage. Also the promised age of seventy years would be reduced to fifty—as life becomes a burden after fifty!

The third lady remarked that she was more or less satisfied with the present world, as she lacked nothing, I suppose, being rich.

THE fourth and last lady, who was much less educated, hesitated a little and said, "I would do nothing without asking God's opinion first." There was dead silence for a while. Her remark led me to read the first chapter of Genesis—followed by a short prayer. Just as they were about to leave this lady said, "My home is in Barisal district in Pakistan. An old lady *memsahib* used to visit my village often because there were a few Christian families living there; but she never left the village without coming to see me. She was a very kind old lady, and she gave me several Gospel tracts, which I always read. She would take the trouble to explain them to me. Oh, how I looked forward to her visits! Her words were so helpful and she certainly brought me great comfort and joy." Apparently during the riots of 1948 she had to flee from her village, leaving behind her home and belongings; but her tracts she would not leave behind. When travelling down by train she distributed some of these tracts to her friends to keep for her in case the Customs authorities on the border (between Pakistan and India) should snatch them away from her if they saw she had more than she should have had.

WHEN in Calcutta she got news that her friends were staying in a refugee camp nearby, so she immediately visited this camp and was able to contact them after so many years. I happened to visit this camp quite unexpectedly that



Three young Indian women

day, and to my amazement I saw her coming down the steps with a small parcel in her hand. When she saw me her face simply beamed with joy, and she said, "Didi, I have found my treasures—here they are." She opened the parcel which contained tracts. I glanced through them and was greatly touched when I saw the name of Mejdi (Miss Bell) on some, and J. D. Raw on others. "*I* would build a new world on these," she said, "putting God at the foundation." Little did Mejdi realize then, perhaps, how deep the seed had taken root in this Hindu woman's heart. She asked after both Mejdi and Mr. Raw. When I told her that the latter had passed on, she replied, "Ah, he has gone to the Mansion of his dreams, hasn't he? Do you know," she said, "I used to scold him for going about in the broiling sun at midday when we, belonging to the country, stayed indoors and rested because of the heat. He, with that lovely smile, would say, 'My Father in heaven cares for me, and when He thinks best to take me Home, there is a place already prepared for me and all His believers—I have no fear.' Now he has gone—a worthy disciple of God."

THE names of these two missionaries will never be forgotten in Barisal, and their labours are being appreciated more than one can ever express.

To God we give thanks for them, and for the "great things" accomplished through them during their ministry in India. I regret I did not remember to ask this lady's name, but I pray that she will come back this way again soon so that I can help her to come right out and witness for her Saviour. Do please pray for her, too.

A Little Child Shall Lead Them

By PAULINE M. TROUNSON

ONE afternoon there arrived at the out-patients' department of our Ntondo hospital seven foot-sore and weary travellers. They had been walking for six days and had passed through twenty-six villages in order to reach the hospital.

Six of the party were lepers who had come for treatment. The seventh member of the party was a six-months-old baby named Bikufa. This tiny mite was really a pitiful sight. There are no patent baby foods to be bought in Congo, and even if there were the people could not afford them. The mother, being a leper, could not give Bikufa the nourishment that she needed. The result was that she was very under-nourished and only weighed seven pounds. I started to feed her with small amounts of condensed milk and banana, gradually increasing the amounts as she got used to taking food once more. After a little while she began to put on weight, and after three months with us she weighed thirteen pounds and had cut her first two teeth.

DURING this time the rest of the family were to be seen regularly at the hospital services. They were very interested in all the teaching, but had not yet decided "to change their hearts." The mother, whose name is Nima, was overjoyed at the change in Bikufa, and one day she told me that if she had not brought her to Ntondo she would have been dead by now. I pointed out to her that it was the Lord and Saviour Jesus Christ who had given the child new life. I also told her that we were all dead unless we asked Him for new life. She went away and several days later she told me that she was very grateful to God for all He had done for Bikufa, and would like to show it in some way. This was an oppor-

tunity not to be missed of telling her that the best way for her to show her gratitude was by the gift of her heart. Again she went away, and a few days later I heard her telling Nsomo, our hospital evangelist, that she wished to know something about the Inquirers' Class, but she was not prepared to make the great decision. We continued to pray for her and talk with her at every opportunity. After another two months our prayers were answered. Nima came to us to tell us that she wanted "to change her heart." We were very pleased to share her joy in her new-found Lord, which was written all over her face. She joined the Inquirers' Class, which she will have to attend for at least two years before she can be baptized.

A FEW weeks after this we were able to tell her and the rest of the family that they would be able to return to their village for a three-months rest from treatment. They were overjoyed at returning to their old surroundings once more. We prayed for Nima a lot during that time; we prayed that she might be kept firm in her new-found faith, and that, having returned to her old surroundings, she might not fall back into heathen ways.

At the end of three months Nima returned looking very different from the woman who had first come to us. After we had carried out certain tests we were able to tell her that she was still symptom-free of leprosy. She told us that the rest of the village were surprised to see them all back as they had presumed they were all dead by this time. She went on to say: "I was dead when I arrived at Ntondo, but now I have been born again and I am now living a new, full life in Him."

Ntondo nurses

Will you pray for her that she may be kept steadfast in the faith, and for the rest of the family that through her influence they may soon show something more than interest and give themselves in full and glad surrender?

Fellowship in Prayer

(Based on the Prayer Calendar)

July 5–11.—Continuing our prayer for the stations of the Lower Congo this week we shall remember Thysville and Kibentele. In Thysville there is a considerable European population. The town itself is a centre for railway repair shops in which most of the people are employed. Church and pastoral work is maintained not only in the town but also in some 120 surrounding villages. Kibentele is again a centre for village work over a wide area. Remember the missionaries, teacher-evangelists and medical workers as they tour the district preaching the gospel in word and deed.

July 12–18.—Léopoldville, capital of Belgian Congo, has rapidly developed in recent years from a small native village to a great modern industrial city with a population approaching 250,000. This rapid development has created many problems social, moral and religious. We are asked to remember not only the missionaries and other church workers, but also church members who come in from village homes and face the new temptations of city life.

July 19–25.—Léopoldville is the centre for administration for our work. Remember this week the Field Secretary, Rev. L. J. Taylor, and those associated with him at the headquarters. Here also is the headquarters of the Congo Protestant Council of which the Secretary is Rev. R. V. de C. Thompson, and of the American Baptist Foreign Missionary Society. Pray for the co-operative work in Congo.

July 26–August 1.—Our prayers this week are asked for two important institutions at Kimpese on the Lower Congo. In the work of these the B.M.S. is a partner with other Protestant missions. The first is the *Ecole de Pasteurs et Instituteurs* and the second the *Institut Médical Evangélique*. In praying for the staff and students of these institutions do not forget the old students as they go about their work in the Congo villages.

Cover picture: Agra: an unusual view of the Taj Mahal

FROM FAR AND NEAR

A Kui Leader

REV. BRUCE HENRY, of Udayagiri, reports :
The Leaders and Representatives from the churches in our Union have been in for their executive meetings and we were very conscious on this occasion that the Kui folk are really becoming more self-reliant and anxious and able to play a real part in the life of the Union. It was a real thrill to listen to the Vice-President of the Union, the Kui headmaster of our middle school, as he urged the Kui Christians to grasp their opportunities, take real lead in the life of their churches, and really share the burden of the work with us. Recently he and some other lay preachers went on tour during their holiday and were able to do a fine job of work. Many of the churches they visited have experienced a genuine revival. How effectively these people can minister to each other !

Two little Christian schoolgirls at Santi Kutir, Pakistan

New Church in the Batende District

DR. JACK GRAY reports :
You will remember my writing previously about visits to the Batende district and of communion services held in a makeshift church roofed with palm fronds. In that district there now stands a large church in permanent materials, a visible testimony to the sacrificial giving of the Christians of the tribe who raised just on a thousand pounds for its erection besides giving much voluntary labour. On one occasion when I visited the village I found the floor had been sectioned off, each section being the responsibility of the Christians of a different village. They had to bring gravel in baskets to make the foundation for the cement floor. A large crowd gathered for the opening service, more than six hundred filling the church to capacity. In several other districts like schemes are afoot to erect worthy places of worship, and the way in which native Christians have given of their slender resources is a cause for gratitude to God.

Retreat for Bolobo Pastors

MISS K. O. HALL writes :
Early last year at Bolobo we had our annual retreat with the senior pastors of the whole district, about forty, and we had a very good time with them. The time spent was in Bible study, church matters and question times, finishing with a party and finally a Communion service. These pastors need our prayers very much—most are from districts far away and can only be visited rarely. In some villages the church is strong, but in others weak. Some have considerable opposition and others indifference to face. One region in particular gives cause for anxiety, as there seems to be a movement to revert to heathen practice and witchcraft. However, there is also much over which we can rejoice, and when we have fellowship with these pastors, we marvel afresh at the power of God and of His Spirit so evidently working in them.

Distributing Gospels

MISS DOROTHY MOUNT reports :
The other week Alison, Joan Pears (the new doctor) and myself with some of the Bible women visited a nearby village; we were surprised to find all the men at home, so we first of all had a meeting with them ; we sat on the hard-baked mud verandah outside one of the mud houses, and they all clustered round listening to the story of the Prodigal Son. Afterwards, when the little Gospel books were being sold at ½d. each, we found that only one boy in all that group could read. He bought one eagerly and said he would read it to the others. Can you imagine such a state of affairs in our own land ? When this was finished we went to the back of the houses into a courtyard and again sitting on the mud verandah we listened with all the women of the village as Lockmi told them the story of Naomi. How the old mother-in-law chuckled as she added to the story appropriate every-day tit-bits of their own village life and incidents. We saw several of the lookers and listeners with dirty discharging eyes and sores, so we gave them simple advice on the treatment of these ailments. Finally we left the village with crowds of the children chasing in the dust behind us as the ambulance swung on to the main road.

Talking to Drummers

MR. AND MRS. MALCOLM BRAND report from Balangir :

On one occasion we visited a village by the name of Katangpali, but here our programme was different for there we met a group who are just showing interest in Christianity—they were raising various difficulties about what it would cost. One of their chief occupations is professional drumming—although they have plenty of other means of livelihood. While drumming in itself may not be wrong, the practices associated with this type are most undesirable for it is usually required at

Hindu weddings and involves, either directly or indirectly, sharing in the offerings to the idols or drinking. For this reason it is not allowed in our Christian community. We sat for a long while with them conversing and teaching. Then, in the afternoon, the Pastor conducted a service and told the story of the Rich Young Ruler. They must have seen the connection! Then we prayerfully came away and we rejoice that many are showing real interest now. Please pray for such folk as these whose lives are so very different from ours and who are yet in need of the same Saviour. Remember, too, the strong community and family ties of these people—far stronger than anything we know.

So the Church Grows

THIS sort of thing is typical of what is happening in Orissa. One group of Christians will go to their relations in another village to tell of their new found faith. There will be many visits and discussions, resulting often in the request to the area Supervisor for teaching to be given. Usually the whole family will come together. And so the Church grows. In a recent tour lasting about ten days our colleagues at Balangir arranged for and were present at 62 baptisms.

Christmas in China

THIS last Christmas was celebrated with great spirit in the churches of China. In one of the cities of Fukien the Communist mayor and several of his officials were present at the celebration. The pastor called on one of the older church members to lead in prayer. In the course of the prayer he prayed for Mao Tzetung, adding to the prayer for guidance and protection the prayer that he might become a Christian. Several of the Communists were incensed at this and loudly protested, but the old man calmly went on with his prayer. After the meeting the mayor came up to him and apologized for the behaviour of his colleagues, and added that his prayer was "very good". This story it authenticated by a direct letter to the old man's son, who is a student in this country.

Text-Books for India

A SCHEME to provide the Indian Christian Church and its ministry with a new range of books in the chief vernaculars of India is to be launched by the British Missionary Societies at work in India, in conjunction with the United Society for Christian Literature, and the National Christian Council of India.

One of the handicaps Christianity suffers in explaining itself in India is the meagre provision of literature in the mother-tongues of the people, particularly in Telugu, Tamil and Malayalam.

Thirty books are planned in the new scheme. They will include Bible commentaries, outlines of theology, handbooks of ethics, Church history, Christian doctrine, and the nature and functions of the Church. Indian and British scholars are to co-operate in writing the books, which will be printed and published in India and will be edited by the Rev. Marcus Ward of Bangalore.

This is the first considerable venture the Christian Church has made in providing such a range of books in the Indian languages, and it is believed that the scheme will go far towards giving the Indian Church the "theological independence" of the West, necessary if the church is to be thoroughly Indian.

The Chains of Superstition

MISS WINIFRED CUFF of Quibocolo writes: They brought us a baby early one morning suffering from acute enteritis. The mother, a wife of the chief of a town we hoped to visit in two days' time, had walked about five hours to get to us. We kept the baby with us that day and taught the mother how to administer treatment. So taking the sulpha drugs and with instructions to give it fluids, we let her go on ahead. When we arrived in her town we found the enteritis had cleared up but the dehydration had terribly increased. "Oh," she said, "it did not ask for a drink". Next morning the baby died, not of enteritis but just lack of water to drink. We saw the mother making off towards another village with her dying baby in her arms. "I must go and find out who is bewitching my baby", she cried. We persuaded her to return and tried to teach the folk, but one cannot remove deep-seated fears and beliefs in one or even several talks. It is only as the knowledge of God's love gets into the minds and hearts of these people that superstition and fear will vanish.

May I ask your special prayers for teacher-evangelists and their wives, that they may be used of God to break the strong chains of superstition, witchcraft, fear and apathy which bind so many of our Africans even yet.

Rev. Edward Holmes

The Society owes a great debt to Rev. Edward Holmes, who since the departure of Rev. A. A. Wilson from the Visual Education Department to be Assistant Home Secretary, has held responsibility as Acting Director. He is a real worker, willing to turn his hand to any job which needs doing. His great skill in preparing exhibition material, his knowledge of the work overseas, and his quiet, friendly manner have won for him the esteem and affection of many friends throughout the country. His burden is now eased as Mr. Metcalfe takes up the work, but we must say at this point: Thank you, Mr. Holmes. Well done!

Rev. Edward Holmes

Advance at Pimu

By LESLIE H. MOORE

SUNDAY, 22nd March, was a big day for Upoto-Pimu, for it marked the opening of the new church building on Pimu station. Now, at last, twenty-one years after the founding of the station—celebrating our "majority" as it were—Pimu has a permanent church, serving not only the needs of the Mission station itself, but providing also a centre for united gatherings of Christians in the surrounding district. Pimu has a well-built hospital and attractive bungalows for the European staff, but some of us had felt ashamed for a long time that no permanent church had ever been erected, and that the personnel of the Mission had to walk to the mud-and-thatch church-school of the nearest native village for all services, Sundays and week-days alike. We have many visitors who ask to be shown round the station, and their final, surprised, question was always, "... but where is the church?" Then we had to speak of difficulties of finance and of building materials, intensified by the war, of lack of staff experienced in building, and so on, but good though our reasons seemed, we still felt ashamed.

Now our period of shame is over, and we are rejoicing in the possession of a permanent church that has been erected to the glory of God, and which, we pray, will be greatly used in bringing the light of the glorious Gospel of Jesus Christ, not only to those in our immediate neighbourhood, but also to the crowds who come from afar seeking healing at Pimu hospital.

MANY hands have worked to build the church, and its erection has become a real labour of love for many of our Congo friends. The small schoolboys played their part in clearing the site, originally virgin forest, and in laying it out with paths and flower-beds under Mrs. Moore's directions. They were also very able porters, carrying on their heads the stones from the distant stone quarry, and bricks from the brick-kiln, while much of the fire-wood for the brick-kilns was supplied by them. The masons, the carpenters and the station workmen, under their head-man, Jean Mokongi, all gave of their best as the bricks were made and burnt, the stone foundations laid, the walls built, the roof of aluminium sheets put in place, and the furniture made. Even the hospital infirmiers were called into service when many hands were needed to raise the heavy roof-trusses into position, and the women and girls did their share of stone-carrying when the cement floor was being laid.

The procession to the opening ceremony

Entering the new church

One village man gave ten planks and a packet of nails, one of the senior infirmiers had a hat-stand made and placed in the porch, while a lady in Bath crocheted a border for the Communion cloth. Then there were those who gave money, and they were very many, since we had no special grant for the building, and had to rely on a building fund appeal. Pimu hospital opened this fund with a very generous gift, and there were some personal donations, but the biggest proportion of the total so far received has come from the native Christians of the Upoto-Pimu area. On Easter Sunday of last year a special collection was made in all the village churches of the area, and this alone realized just under £300.

VERY early on a recent Sunday morning, I was summoned from bed by someone coughing on the front veranda, and went out, sleepy-eyed and rather cross, to find a village chief waiting there. The chief handed me 200 francs (about 30 shillings) as a personal donation to the church building fund, and my frown had to be quickly replaced by a smile !

Our colleagues from Upoto, Rev. and Mrs. H. K. Freestone, came over for the opening, and it was a special joy to us that they were accompanied by Samuel Koli, recently returned from Kimpese, and soon to be ordained as Upoto-Pimu's first native Pastor. In spite of the rain-clouds that piled up threateningly, many people began to assemble in front of the church from an early hour, and as more and more came in from the surrounding villages, the clouds relented, and dispersed to let the sun through. The personnel of the Mission marched in procession to the front porch, where Mr. Freestone led the opening ceremony. The choir of schoolboys sang a Lingombe version of " Ye gates, lift up your heads on high," to St. George's, Edinburgh, and Mrs. Moore cut the tape stretched across the porch, declaring the building open as " a House of Prayer for all people, in the name of the Father and of the Son and of the Holy Ghost." As the congregation poured into the building, every seat was soon occupied, and all standing room as well. Those who could not get in crowded the porches and packed the arches of the side walls. Perhaps there were 900 people present, perhaps more, for it is amazing how many Congo people can squeeze themselves into a small space, and no one had time to count them ! When all were assembled and quiet, Mr. Freestone led us in an act of Thanksgiving and Dedication, and we prayed that the solemn words would challenge many hearts in that great congregation.

The service that followed was led by Dr. Henderson Smith, who took the opportunity of thanking all who had helped in the building of the church, whether with their hands or with their gifts. Our head carpenter, Pierre Monji, speaking from the beautiful pulpit he himself had made, told of the workmen's joy in their labours, and their gratitude to God Who had watched over them so that the work had been done without accident or injury.

THERE were many children in the congregation, and Miss Maisie Chaplin had a special word for them. She reminded them of how Jesus, even in boyhood, loved the House of God ; even so, they must love this new church as God's House, for it was built for them as well as for the grown-ups, and in it they would find God and learn to love and serve Him.

After Pastor Koli had led us in prayer, the sermon was preached by Mr. Moore, who told us we were celebrating two events that day—the opening of the new church, and the seventy-fifth anniversary of the commencement of Protestant Missions in the Congo—yet these two events were essentially one. After telling us of the courage of the missionary pioneers, who never rested content with what had been accomplished, but always answered God's call to advance, pressing onward into the unknown, he showed us that, even so, the opening of the new church at Pimu was a further advance in response to God's call. This day of celebration came as a fitting climax to a period of real spiritual growth in

Rev. H. K. Freestone and Mrs. Moore at the opening ceremony

the villages around Pimu, but that did not mean we could now rest content with what had been done. God was still calling us to press on, seeking to win others for Him and to extend His Kingdom. As we were faithful to His call, so He would bless us, His real Church, and the building just opened would be greatly used to His glory.

After the service there was a short break while the congregation dispersed, and then the church members, to the number of nearly 400, returned to celebrate the Communion of the Lord's Supper. This was led by Mr. Freestone, and was a most reverent and inspiring service.

So our dreams are realized, and Pimu church is open for worship. Much has yet to be done before the building is completely finished, and much money has still to be collected before the remaining work can be done, but we are sure that the faith in which it was conceived and begun will carry us through to its final completion.

The Dinajpur Orphans

By PAUL RIGDEN GREEN

THE story of the seven children known as the Dinajpur orphans is a wonderful one. This was partly reported last year, but the sequel runs into the year under survey.

The two boys, Jamini and Safi, were rescued by Mr. Edmeades during the great famine in 1943 and have been under the care and guardianship of the Dinajpur missionaries. The local Church has also taken a lively interest. In 1951 the two boys went to Bishnupur and continue to make good progress there.

Last year when as a result of an appeal on Youth Sunday many of the older boys and girls also made their decisions for Christ, we felt led to approach Jamini and Safi about their stand for Christ. Mr. Nicklin at Bishnupur, who knew them well when they were at Dinajpur, also spoke to them. Their response and desire for baptism was immediate. Another Dinajpur boy at Bishnupur also expressed a similar desire to be baptized. The obvious reason for rejoicing was coupled with another, for these orphan boys did not come from Christian parents and now their status as Christians is clearly established. (It must be borne in mind that everybody must belong to a community and it might have been possible for these boys to drift away completely in future life.)

AT the end of term a most wonderful baptismal service was held around the school tank. Apart from the three boys mentioned above there were others from the hostel and a gardener boy. In addition there were several girls amongst whom were three of the five orphan girls. Hardugan Babu and Ranadhir Babu took part in the baptismal service, an appropriate thing since they had known the orphans all their lives here. All our hearts were very full on that occasion.

On Easter Sunday we again had the joy of another baptismal service when two more hostel boys and two hostel girls including one more orphan, made their witness on this appropriate day.

There was one orphan girl, Helo, who, though she had made her decision for Christ, had not yet had permission from her mother to be baptized. It may be recalled that her mother was found after seven years and she turned out to be a poor Hindu widow. When a postcard came with permission from the mother a baptismal service was arranged on the following Sunday amid our great rejoicing.

In order that the two boys, Jamini and Safi, may continue their education at Bishnupur, it has been necessary for them to take Indian citizenship. They are now cut off from Dinajpur town, but they will be able to find a home in West Dinajpur.

NEW APPOINTMENTS

REV. GEORGE METCALFE, B.A., B.D., of Earby, Yorkshire, has been appointed Director of the Visual Educational Department. Mr. Metcalfe, who can speak and preach in Welsh, was educated at Bangor College. After a year with the Y.M.C.A., he became minister of the Bethesda Church, Ponthenry, for three years. He moved to Earby-in-Craven in 1944. He has always taken an interest in the affairs of the Society and has proved himself a popular and capable leader at Summer Schools. A professional photographer before he entered College, Mr. Metcalfe has a specialist knowledge which will help him consider ably in his new duties. While at Earby he was responsible for the organization of a highly successful industrial exhibition. It is confidently expected that he will further develop the work of this important department.

Rev. George Metcalfe

The new Assistant Secretary for Medical Work at Home will be Miss Grace H. Stageman, who was for six years at the B.M.S. Hospital in Sian, China. She is so well known in B.M.S. circles that little need be said about her. Her experience as a most capable nurse in hospitals of different types has given her a knowledge of the problems and needs of medical work. A friendly person and a good speaker, she will prove a good advocate of this aspect of our missionary work. Were it not for circumstances in her own home, she would be on the mission field now. It is good that the Society can make use of her gifts and her enthusiasm in this special work at home.

SOME RECENT LITERATURE

Booklets and Pamphlets

FROM the Carey Kingsgate Press have recently issued a number of useful booklets and pamphlets. Under the title, *What are you here for?* (3d.), W. E. Whilding, B.Sc., deals briefly and popularly with what Christians believe concerning the meaning and purpose of life. This is the last of the Advance Series of Pamphlets. To commemorate the Jubilee of the opening of the Baptist Church House, a booklet on *The Baptist Union and Its Headquarters* (2s.) has been written by Dr. E. A. Payne. This attractively produced booklet contains a wealth of information not only on the history of the Union but also upon its present many and varied activities. Rev. J. O. Barrett, General Superintendent of the North Eastern Area, has written a short denominational guide *For the Baptist Minister* (1s.). This will prove of value not only to young ministers beginning their life's work, but to more experienced men also; and church officers will do well to read it. Of importance and significance is the report of the special committee of the Baptist Union Council on *Church Relations in England* (6d.). The more Baptists who read it, the better. It is a considered reply to the document, *Church Relations in England*, which was the report of the conversations between the Archbishop of Canterbury and representatives of the Free Churches.

In the *Eagle Books*, rightly so popular with children young and old, two new titles have appeared. The first is *Her Fighting Line*, the story of Eglantyne Jebb, founder of the Save the Children Fund; and the second *Drum Around*, the story of Francis Edward Clark, founder of the Christian Endeavour Movement. Books in this series are now 6d. each (post free, 8d.).

Copies of all the above can be obtained from the V.E.D. Bookroom.

Goodly Heritage

By Clifford Baylis

The Carey Kingsgate Press, Ltd. 1s.

THE subject of this play in four acts is the coming of Christianity to England. It is written around the character of Oswald, king of Bernicia, in the seventh century. The theme of the influence of a Christian monarch makes it eminently suitable for a coronation year play. Like its predecessor from the pen of Mr. Baylis, *Power and Glory*, it has real dramatic quality and is capable of being performed by a church dramatic society, a youth group, etc.

Henry Martyn

By Constance Padwick

Inter-Varsity Fellowship. 4s. 6d.

THE Inter-Varsity Fellowship has rendered a real service in publishing a new popular edition of Constance Padwick's brief study of Henry Martyn. The story of this courageous pioneer missionary in India who was so much influenced by the example of William Carey will always be of interest to Baptists.

MISSIONARY RECORD

Arrivals

3rd May, Rev. H. W. and Mrs. Nicklin and three children, from Bishnupur; and Miss D. A. Turner, from Palwal.

6th May, Rev. J. Cross, from Bombay.

16th May, Rev. H. W. Carter, from Lungleh.

18th May, Snr. and Snra. A. Afonso, of Quicobolo, from Portugal, on a visit.

23rd May, Miss E. R. Lewis, from Delhi, and Miss K. M. Lewis, from Palwal (both by air, on a visit).

Departures

16th April, Miss M. J. Greenaway, for study in Brussels.

25th April, Rev. T. C. and Mrs. Vicary, for Berhampur (Bengal).

9th May, Rev. A. C. and Mrs. Elder, for Buenos Aires, prior to Brazil.

Marriage

6th May, at Berhampur, Rev. Raymond Wickham Lewis to Miss Alison Eleanor Sorrell.

Deaths

9th April, at Ripley, Rev. Glyndwr Morgan, B.A. (Member of General Committee, 1952).

May, in Queensland, Australia, Mrs. A. E. Grimes (India Mission, 1908–36).

ACKNOWLEDGMENTS

(To 27th May, 1953.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund: Anon., Cardiff, 10s.; Nemo, 16s.; Anon., to help spread the Blessed Gospel in Ceylon, Africa and Malaya, etc., £1; Anon., per B.U., £1; D. E., 10s.

Deficit Fund: Anon., £1; Anon., 10s.; Sankey, £5; B. R. M., £1.

Ecole Ménagère

By RUTH W. PAGE

An ideal woman keeps the things of God in her heart so that she may tell them to those who have not heard. She is cheerful even when she is in trouble. She keeps all her household in peace and shuts out anything that would spoil the peace of her home. She carefully avoids all evil and is a friend to anyone who is worthy to be her friend. She is upright in her speech, her actions, her deportment, her habits and in all things.

THE above is a quotation from an essay written by a pupil in her third year in the *Ecole Ménagère*, one of the newest branches of educational work at B.M.S. Gombe Lutete.

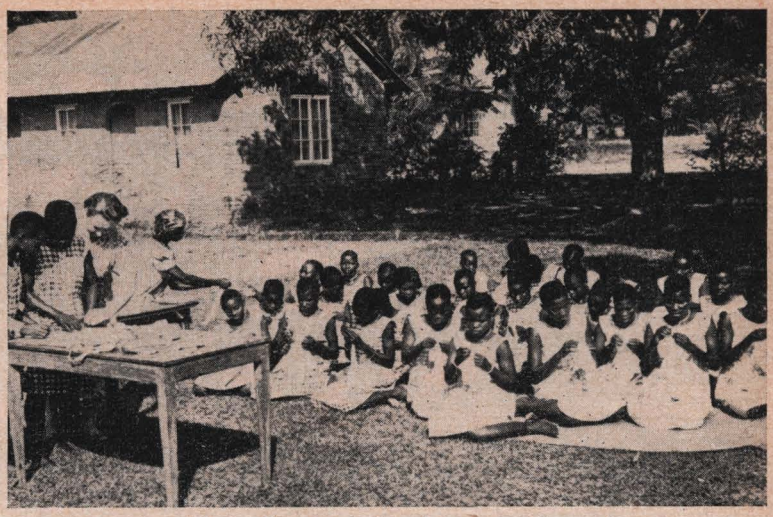
It has often been said that a country can advance only at the rate at which the women become enlightened. If this is true, it is obvious that much remains to be achieved in Congo. Our *Ecole Ménagère* is an experiment in solving the problem of girls' education. Although it is being conducted on a small scale, it has already produced some specific results and a measure of success beyond our early hopes. Indeed, when one recalls the unfavourable surroundings and unpromising pupils when the school started in 1949, one can be forgiven for having thought the scheme doomed to failure from the start.

Let us consider why, on a station where the practice of co-education has been accepted for so long, a girls' school could within the space of three years be looked upon by both Africans and Europeans as an essential part of our missionary work. The first reason perhaps is because it answered a need—the need of Congo girls to have the things of marriage, home-making and motherhood brought directly into the sphere of the classroom so that the yearnings of their adolescent years are daily channelled into purposeful activity. There are no half-measures about the syllabus drawn up by the Government education department; everything you would expect to find is there and a good deal more besides. Hygiene includes, in addition to simple anatomy, first aid and baby welfare; and these are put into practice when the pupils take their turns in helping at the hospital. Agriculture applies improved methods in producing local crops as well as the theory and practice of rearing domestic animals. Domestic science is carefully planned for using, as far as possible, local products. Each girl leaving the school can wash and iron, cook and clean, sew both by hand and by machine, better probably than her opposite number in England. Other school subjects such as arithmetic, general knowledge and language are not neglected. We shall have more to say later about religion.

A class at the Ecole Ménagère

AMONG the reasons which have made the *Ecole Ménagère* acceptable is the measure in which it has met the oft-repeated request of educated boys to train for them girls who will be able to understand and to share their ambitions for a higher standard of family life. They are not always interested in a girl who has followed the same course as they have and done it less well, but they are prepared to respect a girl who has definitely been trained to take pride in contributing her share to the partnership of married life. Thus the girls who were presented with their certificates last December are now receiving proposals at an almost alarming rate! We would mention also the obvious thrill the girls experienced when they discovered that the Government was as ready to contribute to the cost of their education as to that of the boys. The proof of this was that the dormitories and classrooms erected for the *Ecole Ménagère* are as large, as magnificent and even more numerous than the buildings which were constructed for the new two-year teacher training course. The solidarity and permanence of the

cement blocks used for the walls have imparted a feeling that this is a school which must needs endure ; and the girls' conversations frequently reveal a consciousness of setting a standard, of establishing precedents which will form the basis of tradition.



Mrs. Thompson gives instruction in sewing

AND what of the results ? It would probably be true to say that there has been an increased zeal for learning among those of average ability. The pupils who would not hope to shine where academic subjects alone spell success can do well in domestic science and thus, if they persevere in the others, can reach a very creditable general standard. Scarcely a week passed last year in which the third-year pupils did not remind their teacher of something they had not been taught as yet. And they would add : "We must learn that before we leave."

There has also been a tendency to seek useful employment during the interval between leaving school and marriage. Already five are doing splendid work as teachers on the station and in girls' regional schools. Four others are student nurses. They wear their uniforms with dignity and pride, and you would only need to see them to realize how much they enjoy their work. Some do dressmaking as a "sideline" and they all make their own clothes.

It is rather early to judge, but it would seem that the unity of purpose among the girls taking the same course has led to the formation of closer friendships irrespective of tribe or district.

Lastly, since so much of the *Ecole Ménagère* syllabus refers definitely to the home, there has been a fuller understanding of the responsibilities of marriage, and a firmer desire not to accept hastily-made arrangements by parents and relations. Some have quietly refused to agree to being engaged to a man they have not yet had an opportunity of meeting. Others have been unwilling to accept a partner who was not a church member and again others have shown their disapproval of an engagement with the man their relatives have chosen for the very human reason that he does not appeal.

THERE has been no indication among the girls that their awakening interest in domestic subjects has diminished their interest in what must be for any mission school the centre of its work and witness. Among their hobbies hymn-singing in parts is unfailingly popular. During the final year requests for Scripture lessons were too numerous to deal with and their studies included the Minor Prophets and Revelation. Although attendance at the weekly prayer meeting is voluntary, it is rare for a girl to absent herself. It is encouraging that not merely do the majority of the girls become church members, but we have good news of the continued faithfulness of those who have left.

If we are seeking to forward Christian family life in Congo where the mother is able to take her full share of responsibility, it is certain that one way of assuring this is to give the girls, before they are married, the kind of education which an *Ecole Ménagère* provides.

The kitchen and model houses at the Girls' School at Wathen

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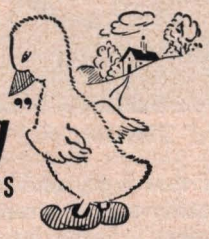

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Missionary Herald

AUGUST 1953 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

One-Tenth More

THERE is no doubt about it. The income from the churches this year must be increased by one-tenth more. The reason can be given very simply. The work to which the Society is committed costs approximately £20,000 more than we receive from the churches, and £20,000 is approximately one-tenth of what the churches contribute.

It is sometimes asked why the Society goes on spending more than it receives. Is it the policy of the Society to have a deficit in order that it can always appeal for more? Of course not. For a number of years now the cost of the work both at home and abroad has been increasing. The rate of increase has been greater than the rate of increase in income.

Stanleypool from B.M.S. Headquarters, Leopoldville

In part this steep increase in costs is due to the war and post-war conditions; in part it is due to the raising of the standard of life in the countries where our missionaries are; in part it is due to political conditions. In all that we have to obtain here at home we notice the increased costs sometimes due to scarcity of goods, sometimes due to increased wages, sometimes due to increased profits. Every housewife and every husband, too, understands this. The point need not be laboured.

THE people of the Belgian Congo, a most prosperous country, now expect a higher standard of life. In commerce and in government service they can obtain high wages. The consequence is that prices rise with wages, and missionary societies have to pay more for labour and for goods. Though India, Pakistan and Ceylon are not so prosperous there have been similar increases in costs. The political tension between India and Pakistan has cost the Society money; and the high rate of exchange in the case of Pakistan involves the payment of large sums for Pakistan currency to pay for the work.

There are those who inquire whether or not it is possible for the churches overseas to contribute more to the maintenance of the work. Why should they be dependent on us? Yet the truth is that these churches do contribute much and generously. If it were not so the work would have had to be cut down long ago. The churches of the Congo themselves support a host of teacher-evangelists and other workers, and contribute in many other ways. So it is on the other fields. That which is sent from this country pays only for a part of the work. It is used in the main for the maintenance of our missionaries and their families.

But cannot the work be done more economically? It is hard to see how it can. The proportion of money spent on propaganda at home and the machinery of headquarters is very low as compared with missionary societies generally. On the fields for years now our people have been going short of real necessities to save expense. Too long has it been "make do and mend". Indeed, the rigid economies which have been practised cannot long continue. At the present time the Secretaries of the Society are engaged in a comprehensive review of the work in order to consider what steps ought to be recommended for the more efficient prosecution of our tasks.

THE inescapable fact is that there must be this one-tenth more, or there will have to be drastic cuts somewhere. And what a problem that would be! How can £20,000 be saved without real injury to important work? And it is God's work, not ours. He has called us to it.

If every church and every subscriber could give one-tenth more the situation would be saved. We could not advance, but we could stay where we are. But it is hard to believe that *every* church and *every* subscriber will give one-tenth more. There are sure to be some who cannot and perhaps some who will not give. So some will need to give more than one-tenth more; and it will be necessary to win new supporters for the Society. Why not one-tenth more regular subscribers? That would not be too difficult to achieve if all our present supporters really tried to interest others.

The work of the Kingdom of God in which our fathers have, by God's grace, so nobly shared, must not be allowed by us to suffer while it is still within our power to win others to pray, to work and to give as we do for our Society and for the sake of Him Who gave all for us.

The Trial of Abraham

By CYRIL AUSTEN

ABRAHAM was a teacher-evangelist. It must be eighteen years at least since he joined our ranks in that capacity. His parents were among those who knew at first hand the horrors of the *rubber* days. Young Abraham, when he came into the world and grew to be a youth, had no opportunities of education whatsoever, there being no school for him in his native village, and nobody sent him to the mission school twenty-five miles away. Of the actual story of his conversion I am ignorant, but I know that he became possessed of the desire to serve his Lord before he could read or write. In his late 'teens, therefore, and with the aid of the teacher-evangelist newly settled in his village, he faced his first trial. He won through and was eventually installed as teacher-evangelist in his own right in a small village near his home. To cut a long story short, he made good. His work was very thorough and much blessed, and after about ten years he was made overseer—that is, he became teacher-evangelist in one of our largest villages with some fifty persons already baptized believers, and at the same time was given the responsibility of " overseeing " the work of some eight or ten other teacher-evangelists in neighbouring villages. He had faced difficulties and won through to gain the respect of both black and white.

ABOUT this time we missionaries had been breaking fresh ground and trying to establish the work amongst some people called the Mombesa tribe. In the division of territory amongst the stations these people were our responsibility, but since their villages are some 150 miles from the main station, their distance had been their loss. In 1944 we made a determined effort to reach these people effectively by making a tiny mission station in their midst and installing one Daniel to be the leader of a group of three who were willing to go as the Lord's ambassadors to this tribe. Daniel did a great work in laying foundations—and then suddenly came the news that he was involved in a moral palaver with a local woman. Many people turned against him and us and our message. Again, to cut a long story short, after much thought and prayer, we decided to appoint Abraham in his place. Abraham agreed. It ought to be understood what this meant. He would leave a Christian community where he was respected and loved, leave his tribe too, and go 150 miles away, to another tribe, learn a new language and take up residence amongst people now hostile to his mission and his evangel. I went to his farewell service in the village where he had been overseer. Before the meeting had been going many minutes the village chief rose to his feet in the congregation, and although he personally was not a Christian, begged that Abraham be allowed to stay amongst them. To the accompaniment of many words of assent from those present (some 200 people) he told with considerable eloquence what Abraham had done for that village. It was not news to us. Abraham was quite an outstanding character, and had almost doubled the membership of the church whilst he had been there. When the chief had finished his eulogy, I looked at Abraham, and he asked permission to speak. Actually he didn't speak at all, but got up and sang in his own language the last verse of hymn No. 745 in the *Revised Baptist Church Hymnal*—

But thousands and thousands who wander and fall
Never heard of that heavenly home :
I should like them to know there is room for them all,
And that Jesus has bid them to come.

He sang slowly and clearly, and the meeting was electrified. Unitedly we wished him " God-speed ". Once again he had been on trial, the strong pull of continuing in a successful and satisfactory sphere against going to a very difficult one far from home.

AFTER three years very effective ministry amongst the Mombesa people he was chosen to receive further training at the Grenfell Institute at Yalemba. He has just completed his final year there, and is at present actively engaged in helping the missionaries on the new main station at Lingungu. We thank God for Abraham and all like him (and there are many) who in Congo have faced trials, won through, and are a power for good in the land.

Medical Missions

By Dr. STANLEY F. THOMAS

I. THE TASK AND ITS FULFILMENT

[*This is the first of three articles on this most important subject.*]

Dr. Thomas baptizing a leper

THESE are days of change and challenge, so that it is a good thing to take stock and take courage.

There are three considerations, and I purpose to deal with them in these articles as follows :—

1. What is the task ?
2. How far have we come in its fulfilment ?
3. Some practical considerations.

1. What is the Task ?

It is well to look again at our credentials and to seek a fresh vision of the task before us. We begin with the Master's words which have always been the sheet anchor of evangelistic enterprise : " Go ye into all the world and preach the gospel to every creature." In days when many countries have become alive to the ubiquitous infiltration of the Gospel and are raising national and political barriers against us, this word comes with fresh power and meaning. We are not called upon to defend ourselves but, like the Apostles of old, " We cannot but speak the things we have seen and heard "—in obedience to a clear and definite command. We learn more of this command when we read the accounts of the sending forth of the twelve and the seventy. In each case and in each Gospel is included in the tasks given to the disciples that of healing the sick and casting out devils (shall we say " somatic " and " psychic " —or " bodily " and " mental " illness ?). Jesus confirmed this again when, in reply to John the Baptist's query, He used those familiar words about the results of His own ministry : " The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them," and then committed this ministry to his disciples in words recorded by John : " As my Father hath sent me, even so send I you."

THE miracles of healing have always had a fascination for the Church, and it will do us good to pause for a moment to consider the motive and purpose that produced this part of our Lord's ministry. I have just been reading Leslie Weatherhead's stimulating book, *Psychology, Religion and Healing*, and, while fascinated by some of his ingenious interpretations of the miracles, I was disappointed that he should think it necessary to explain every one in psychological terms. This, despite the fact that he states in the opening chapter that he can find no evidence in the synoptic gospels that the cure of physical illness was not possible to Jesus. He might, therefore, have left some of the miracles for the mere physician and one at least for the surgeon. Surely the Christ Who conquered death and rose triumphant must have been able to dispel any illness that attacks mankind, and I believe He did.

WHAT, then, was the purpose of these miracles ? Certainly not to draw attention to Himself nor to gain a following, for we remember how often after performing these wonderful works He would either exhort the patient to tell no man or He Himself would slip away into a solitary place. Neither can it be that He performed miracles to prove His divinity. Had this been the case He would not have invited ordinary men to share this same healing ministry. No, the

reasons must be found elsewhere, and I think they are two. First, He healed because of His tremendous compassion for all suffering creatures. He healed people because He loved them, and was therefore compelled to help them. This motive for the healing ministry grips us all. For which of us, whether he be medical or evangelistic, educational or domestic, whatever he be, will he not stretch out a hand to the suffering, wasted bodies which house the souls we seek to save? Is there any one of us who goes out on a preaching tour without a little box of medicines in his pocket so that what he tells of the love of the Saviour may be demonstrated in loving deeds? And then Jesus healed folk because He regarded disease as an enemy of God and must be resisted and destroyed wherever possible. How thrilled He was to hear the seventy tell of their adventures in healing, and He said, "I beheld Satan as lightning fall from heaven." Yes, the battle is on, and I see in this approach a call to those of us whose special ministry this is. Ours is not merely the task of mending broken bodies, though this is a most gracious ministry, but that of attacking this great enemy disease in all its hiding places and of giving to the Church overseas a militant conception of our task.

2. How Far Have We Come in its Fulfilment?

IN an article entitled "The Changing Pattern of Medical Missions," Dr. H. G. Anderson, Secretary of the Medical Committee of the Church Missionary Society, points out that there have been three eras in the story. Beginning with the early pioneers from 1850 onwards was, what he calls, the SURGICAL ERA. In those days the doctor went out with a bottle of chloroform and scalpel, and his most dramatic cases were those of operations performed in native huts or under trees. This brought great popularity to medical work, and while we thank God for the courage and triumphs of those early pioneers, we realize that theirs was but to blaze a trail. Next came the NURSING ERA, when the skill and devotion of nurses trained in the West began that great tradition of unselfish service for the suffering—so foreign to anything known by the peoples of the East—which still is one of our greatest gifts to the people we serve. Then followed the TRAINING ERA, when it was realized that permanent good could only come as personnel of the countries to which we go are trained in all branches of our profession, and so began Nursing Schools, Schools for Compounders and Technicians, and now Colleges from which will flow a stream of Christian medical graduates who will be able to take their place with the best doctors in their own land.

DRAMATIC surgery, skilled nursing and the training of personnel—these all go on and are an integral part of our task, but now we are entering the era of PREVENTIVE MEDICINE. This is a logical development for while we merely strive to cure disease as it comes to us, we are like that man I discovered once in one of our wards. It was pouring with rain outside, and he was frantically trying to mop up puddles which kept appearing in different parts of the room from countless leaks through our tiled roof. It was a hopeless job until later on when the rain had stopped and the workmen went up top and dealt with the broken tiles. We must deal with the mosquito before it bites our villager, show him how to destroy infection in the water before he drinks it, teach him how to feed his children before the bones go rickety or the eyes go blind. The battle front has moved from the Hospital Consulting Room to the village street, and the doctor in the base hospital moves forward to the fighting line. This new emphasis means closer co-operation with local governments, for preventive medicine is primarily their task, and it often involves much expense. This is a co-operation we should welcome, and I shall have more to say about it under the next section.

The Stewart School and College, Cuttack

By H. T. BAMFIELD

SCOTS hardly ever live up to their reputation. Philanthropy does not begin south of the Tweed as many would have us believe. Especially in thinking of waifs and strays, the names of Quarrier of Bridge o' Weir and Graham of Kalimpong spring to mind. But

how many know of Stewart, the Civil Surgeon, who built the Stewart School at Cuttack for poor Anglo-Indian and European children?

His philanthropy was the basis of the work done for the Anglo-Indian community in Cuttack by the B.M.S. to whom he handed the administration of the school.

Between 1881 and the present, the school has undergone many vicissitudes. Times have been when its numbers fell to a mere handful. Fire destroyed some buildings; teachers and money to sustain the poorest children were not easy to find, for its founder's primary idea to make the rich pay for the poor proved difficult to carry out.

Yet God's mercy always showed itself and the school survived, and in a new and changed India thrives to-day in its modern buildings as well as it has ever done.

Always it has admitted Indian as well as Anglo-Indian children, so that it has not developed so much along the lines criticized in many Anglo-Indian schools in days gone by, namely, by banning Indian boys and girls, by attempting to keep Anglo-Indians as a race apart. All Anglo-Indian schools now admit Indian children, but few can claim as many eminent Indian ex-pupils as can the Stewart School (Subhas Chandra Bose after whom was re-named the former Clive Street in Calcutta is one of its alumni).

TO-DAY the school has about 300 boys and girls, ranging in age from five to eighteen. Of these about a quarter are Anglo-Indian, a few are European, a dozen or so are Chinese (born in India), comprising twenty-three different races and six different faiths.

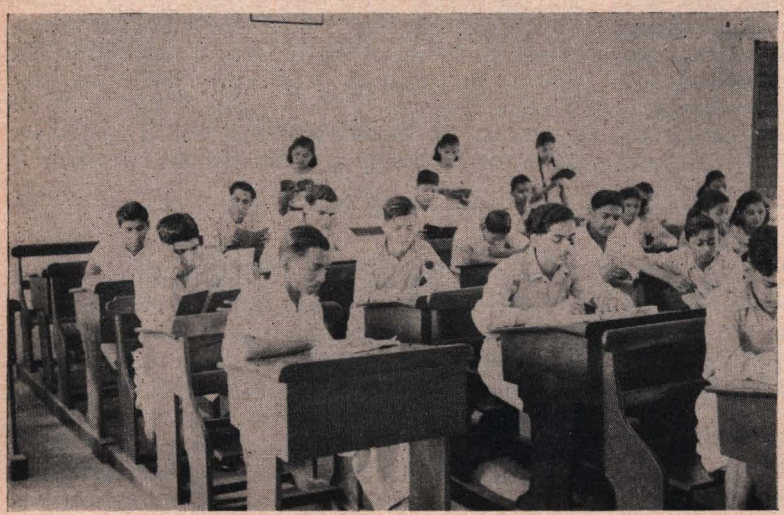
Yet the school remains unquestionably a Christian one. All the tuition is given in English, the second language studied being Hindi.

The school is a grammar school with a junior and kindergarten department. All the usual grammar school subjects are studied, but there is a distinct mathematics and science bias which enables those who wish to continue their education beyond the Cambridge Overseas School Certificate examination to continue in the College to study for the Inter-Science course.

The College has an enrolment of 140 (mixed), and is affiliated to the Utkal University. It was founded in 1944 by the late Rev. D. T. Roberts as an extension of the school, but has since become a separate entity with its own governing body.

The day begins with prayers, attendance at which is voluntary. The entire school attends, no serious objection ever having been received from a non-Christian parent. Scripture is taught throughout the school and taken as an examination subject. Recently, two Hindu girls attained distinction level in the subject. Christianity is brought before all through the medium of the library and films, Sunday Schools and Bible Class, but most of all through the devotion of the Christian staff. The few non-Christians on the staff are sympathetic and have themselves been influenced by education in Christian institutions.

THERE are two hostels—one for boys and girls of the school, the other for college students. In all, some hundred of five different faiths are resident. Apart from cooks, no servants are kept in the hostels, but everyone joins in the housework; neither caste nor social status is recognized here or elsewhere in school or college. Every effort is made to weld the heterogeneous elements into one whole under the banner of Jesus Christ.



A senior class in session

The school hostel affords most opportunities, for it is here that the good and the bad points of every boy and girl stand out most clearly, and here that souls can most readily be won for the Lord. It is the aim of the school to win everyone for Christ, and in the hostel that aim has been best realized because it is there that the chance is seized to give a training from early years in the Christian life; the formation of regular prayer and Bible-reading habits, the opportunities for leadership and service, the practice of the Christian life as well as its precepts.

The boarders all attend both

church and Sunday Schools regularly ; in fact, they run their own Senior Sunday School, leaving adults only to teach the classes. Senior boys and girls teach in the Junior Sunday School. Tuesday evenings are devoted to religious meetings when the juniors have their own simple chapel where they are taught the elements of the Christian faith ; the intermediate group have their own chairman (aged fourteen) who arranges for the entire service, the only adults taking part being the organist and speaker ; the senior discussion group has been known to continue arguments unofficially long after " lights-out." From this senior group there is a smaller group of church members who meet for prayer every morning, but other and younger groups meet unofficially in their dormitories at other times. It has been through the senior group that Youth Services have been conducted in the church, where even the address has been given by the group concertedly. Noticeably the leaders in this work are the leaders on the playing fields.

ACADEMICALLY, the school's reputation stands high, and there is a waiting list for admissions. Æsthetically, its Shakespearean performances have surprised even its best friends. Athletically, it has an outstanding reputation not only for performances but for good sportsmanship on the field.

Someone has said that *B.M.S.* should stand for

In the science laboratory

Body, *Mind* and *Spirit*, and it is these three elements the Stewart School seeks to develop in its boys and girls. The fact that many of the children come from desperately poor homes or none at all makes it all the more important that this *B.M.S.* meaning should be emphasized, each element being developed in conjunction with the others. We believe that it is in this way that the Stewart School, which happens to be the only piece of work done for the Anglo-Indians by a Free Church Missionary Society, will make a significant contribution to the Church of Christ in India in years to come.

Fellowship in Prayer

Based on the Prayer Calendar

August 2–8.—For this week and next the subject for prayer is Ceylon, one of the new nations of the British Commonwealth, but a nation with a long history. The people of Ceylon are mostly Buddhists ; and that religion has recently taken on a new lease of life as it has been wedded to the rising nationalism. This week we are asked to remember the work in the capital Colombo. Here is located our Ceylon Secretariat, and here is the headquarters of the Ceylon Baptist Council. Remember the boarding schools for boys and girls, the work among women, and the Cinnamon Gardens Baptist Church.

August 9–15.—This week we remember the other main centres of work in Ceylon : Matale, Kandy, Kekirawa and Ratnapura. At Matale there is church and evangelistic work, and a school for girls is maintained. At Kekirawa the emphasis is on work among women. At Ratnapura there is the Ferguson Girls' High School. Pray also for the Ceylon Baptist Women's League, the Laymen's League and the Young People's Association.

August 16–22.—It is important that we do not cease to pray for the Church of Christ in China. This week the subjects for prayer are the church members in the Shansi province, the Christian students in schools and universities and the ex-China missionaries now working in other fields.

August 23–29.—Continuing our prayers for China we are asked to remember the leaders of the Church there, and workers among students. Then there are the isolated Christians who have not the support of a strong and loving fellowship. Remember, too, the Council on Christian Literature for Overseas Chinese with its headquarters at Hong Kong, and our own share in it through the work of Rev. H. W. Spillett.

August 30–September 5.—This week pray for the Christian doctors and nurses in China ; those who are engaged in printing and distributing Bibles ; and especially Rev. J. Sutton in his work in Malaya in distributing Christian literature among the Chinese of the dispersion.

Lingungu

By CYRIL AUSTEN

WHAT is it—a rare animal—a person's name —a lost tribe? No, it is the name of a new mission station being built to-day by the B.M.S. in Belgian Congo. Immediately our minds seethe with questions. Where? Why? How? After seventy-five years of work in the Congo why does the Society now contemplate the establishment of another station?

The purpose of this article is to answer these questions; to explain the existence of this new word in our missionary vocabulary.

All through the seventy-five years of its existence the Congo mission has been mightily used of God for the conversion of Africans, and to-day that part of the Congo Church for which we are responsible numbers its members in tens of thousands. There is, however, one great lack. The Church needs leaders, African pastors and teachers. Many years ago Kimpese was founded for the training of Pastors and Teachers, but the work everywhere has continued to grow, and it was felt that a training institution in the Upper River region was needed. After much prayer and deliberation it was finally decided that Yalemba mission station should be the site of this new venture.

YALEMBA is a beautiful station situated on the north bank of the Congo river and, being a fully equipped station, would allow the training of the selected men to begin immediately. And so it happened in 1947 that Yalemba ceased to exist as an ordinary mission station, and was handed over completely—bungalows, schools, church, dispensary and native accommodation—to a new staff, to be used entirely for the purpose of training Congo men and their wives for service in the Church and mission schools.

Experience has taught us that this specialized work is best done on a station which is not burdened with the cares of ordinary mission activities. Thus it was decided that at the same time as Yalemba became a training institution, the ordinary missionaries who had until that time worked there, should transfer themselves and their activities to another site. The south bank of the river is a thickly populated area, and for thirty years or more the Yalemba missionaries had been evangelizing that area, with startling results. When the time for the move came, therefore, the work was transferred to Ligasa—a small sub-station of Yalemba—situated some 40 kilometres inland from the south bank of the river opposite Yalemba. Temporary accommodation had to be provided for Africans and Europeans alike, but Ligasa was hopelessly small and the government refused permission to enlarge it. Thus it was that a completely new site was chosen, applied for and granted. Every part of the enormous Congo forest is named by the local people, and the name given by the Africans to the piece chosen by us was *Lingungu*. Obviously, therefore, the new station had to be called Lingungu. It now accommodates the work previously carried on at both Yalemba and Ligasa.

THE cost? In 1942 the Society celebrated its ter-jubilee and raised 150,000 guineas for advance. Some of that money was ear-marked for the establishment of the training institution in the Upper River region, but since eventually this institution took over an almost complete set-up the money was transferred and is being devoted to the building of the new station. The money allocated will not be sufficient to replace everything item for item, but it will see the work well started, and we have faith to believe that since we are convinced that the whole move is the will of God for us the rest will be provided as the need arises.

How is the work going? The government granted us some 200 acres which must contain every activity we ever contemplate—including fields for food-growing. Naturally the whole of this land cannot be developed at once. We have cleared about fifty acres, cut down most of the trees, cleared away the undergrowth, sown some crops, made the main roads and erected the first essential buildings in native style. These buildings include two missionary dwellings and a visitor's house, a church building, a school and sufficient accommodation for all the Africans who must live there with us—school teachers and pupils, dispensary staff, workmen, evangelists, etc. Bricks are being made and burnt all the time, and gangs of men are engaged in felling and sawing suitable trees for building timber and furniture. Already three buildings in permanent materials have been completed—the store, the carpenters' shop and the dispensary. The missionary bungalows will probably be the next, and we hope for government aid in the erection of the school buildings.

LINGUNGU

1. *Erecting a missionary's bungalow and kitchen*
2. *Planting grass on the deforested site*
3. *Planting grass and making a road*
4. *School buildings and offices*
5. *School building and timber store*
6. *Clearing the site*

HAS this upheaval and removal of the centre of activity resulted in any set-back in our main task of evangelism? During these early days it has been necessary to spend more time on the new station than would have been necessary had the work continued in the old one; but we praise God and thank Him that even so the work has gone on. The missionaries at Yalemba and Ligasa prior to 1947 were responsible for some 7,000 square miles of territory which contains about 65,000 people living in some 250 villages and camps. This "parish" is still our responsibility. Although the centre from which the activities are directed has changed, yet the evangelistic itinerations into every corner of the district have continued, and men and women are still being won for Christ. Indeed, a new opportunity has been opened to us amongst the much larger number of workmen needed about the place. We are seeking, with your support in prayer and interest, not only to build in bricks and mortar, but also to build the living Church of our Lord and Master. "Where there is no vision the people perish," says the Book. We have seen the vision of our risen Lord; we have seen the vision of a mighty Church rise in His name in Congo; step by step, by every means within our power we press on to the time when we can leave Africa knowing that His Church is at least as firmly established as it is in our own land.

Evangelism and Education

THE PURPOSE AND AIM OF B.M.S. SUMMER SCHOOLS

By THEO. VALENTINE

THE most important event in the B.M.S. calendar during the holiday period is the Summer School programme organized through the Young People's Department. This year, yet again, hundreds of young people from our Baptist churches all over the country will spend their holidays at B.M.S. centres, and derive that benefit of living and studying together that can be found in no other way. The claim that there is something different about a missionary Summer School seems to be universally accepted. Young people themselves respond to that appeal to the deepest, best, adventurous, idealistic part of their natures. Not only young people but missionaries home on furlough, ministers from our home churches, students from colleges, hospitals and universities are preparing now to make this year's schools worthy of the reputation of the past.

Why does the B.M.S. organize such a huge summer programme for young people? We are concerned that young Baptists should have a good holiday in the right atmosphere, the right place, and the right company. There is certainly no aim to raise huge sums of money this way. Summer Schools are non-profit-making. Nor of course is it our responsibility just to give young people a good time. Primarily the objective is both Evangelical and Educational. In the right setting and atmosphere there can be, in fact there is, evangelism through fun and laughter, games and concerts. Real Christian fellowship, living in a Christian community, is also a means of evangelism. If faith is more often caught than taught, as some would contend, then Summer Schools provide the ideal conditions. In prayer and study and the facing of the tasks and needs of the whole Church is the challenge and urgency which inspire a real growth in faith and belief.

Edinburgh House, New Milton

THE study programmes are planned to give young people a total, full-orbed, picture of the needs of the

Informal discussions

Christian Church. So very often when young people hear of the needs and problems of the Church overseas they begin to realize their responsibilities to the church in their own street. Fewer people to-day suffer from that dichotomy which sets the work of the local church over against the needs of work abroad, and certainly children and young people do not of themselves. To emphasize this point we must say from experience that so often those most faithful to their own church are the keenest about the Church everywhere, and those who feel great urgency about the work overseas are among the most loyal supporters of their own local church. This is the natural and healthy attitude indicating a mature faith and experience, and is indeed widely prevalent in our churches. Any who encourage a different outlook cannot be serving the Kingdom. Summer Schools—missionary schools—have been of incalculable value to our Baptist churches in all parts of the country, and have served the denomination with great faithfulness : it is their evangelical approach and atmosphere that our ministers and young people so warmly appreciate.

Evangelism, however, must be educational just as much as education must be evangelistic, for neither fulfils itself without the other. The Tambaran report claims : " Christian Education, if it is to make the great contribution which it is capable of making to the rebuilding and expansion of the Church, must be true to its own ideals. It must be effectively Christian. It must be educationally sound." We can claim on these terms that the teaching and lecturing programme of our centres is Christian Education.

THERE is usually a set book, a copy of which is purchased by every student. This year there will be a special study of the work and witness of the Society.

From the study point of view the schools are planned in fortnightly periods. During the first week in the mornings the missionaries on the school staffs will be lecturing from the " set " book. The lectures are followed by discussion groups, and during this week when the " set " book is used they will be using the questions raised in Mr. Middlebrook's pamphlet, *We Summon All Christians*, and others raised by the lecture. The second week's lectures will be more general, but closely linked with the Bible. For example, here are some of the subjects that will be used this summer :

Theme : *The Priorities of Jesus—*

(*a*) Thou shalt worship the Lord thy God.
(*b*) Thou shalt love the Lord thy God.
(*c*) Thou shalt love thy neighbour as thyself.
(*d*) Let your light so shine.

Theme : *The Church in Civilization—*

(*a*) Man's advance through the years.
(*b*) The Christian Church in the West.
(*c*) The Church as known in the Bible.
(*d*) The Church of To-morrow in the changing world.

These subjects also will be discussed around questions submitted by the lecturers.

Opportunities for games

IN the evenings of four days there are sessions at which the missionaries will speak more intimately of their own experiences, and at which the findings of the discussion groups will also be reported. All this education is evangelistic; all this evangelism is informed.

But more, all this teaching and fun and games will be experienced within a circle of worship. On the Sunday, attendance at the local Baptist church, the sharing in worship with the local community, has been an unalterable practice. Whatever teaching is given about the needs of the world church, however much the ecumenical movement is stressed, it all must be seen in the context of the local church. From the local church these great movements really began, and from thence alone can be derived any continuing impetus. The circle of worship goes on with morning and evening prayers, and quiet rooms for private devotions, and is completed at the culminating service on the Friday evening of each week which always concludes with the service of Holy Communion. Then young people keenly feel the challenge of the Christian Fellowship they have shared and the Christian Education they have received. Many for the first time become sensitive to the presence of the Evangel at this service, and return home to serve their own church and to gladden and encourage so many who have worked in that church for years.

Others have heard the call to serve with the Society overseas, and have joined the B.M.S. staff on one or other of the fields.

WE feel we have a perfect right, indeed it is a duty, to ask for the prayers and thoughts of all keen Baptists for the staffs and members of our Summer Schools during August. Let those who regularly use the Missionary Prayer Calendar add a prayer for B.M.S. Summer Schools during this period. Whatever plans we make, whatever care is taken with the details of organization and preparation, unless God grants His blessing and help our work cannot be complete. Pray, then, that God's glorious Kingdom may come in the hearts of many young people who will this year be spending their holiday at a B.M.S. centre.

FROM FAR AND NEAR

Recent Baptisms in India

ONCE again we are able to report a number of baptisms. The details are:

Agra	4
Balangir	88
Berhampur, Ganjam	2
Calcutta, Park Circus Telugu Church	4
Calcutta, Alam Bazaar Telugu Church	3
Chittagong Hill Tracts, Kaptai	4
Howrah, Bengali Church	1

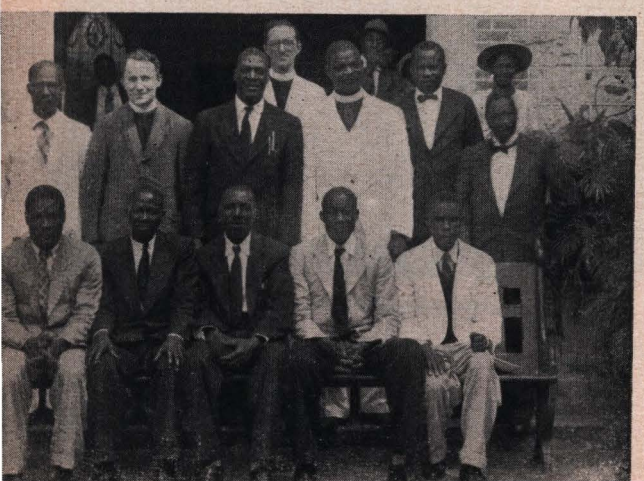
Latin America: The Bible and the Growth of the Church

THE Research Secretary of the United Bible Societies, Dr. A. M. CHIRGWIN, of Geneva, has been visiting several Latin American countries, where he has been inquiring into the way in which the Scriptures are distributed in these areas, and the place the Scriptures have in the work of evangelism.

He reports that in spite of the overshadowing power of Roman Catholicism in Latin America, the Protestant (or, as they prefer to call themselves, the Evangelical) churches are making notable progress. The outstanding example is Brazil, where evangelical Christianity is said to be growing more rapidly than anywhere else in the world; but in several other countries as well the growth is remarkable. The Evangelical Churches are moving forward with confidence and resourcefulness. They have no problem of declining congregations or empty churches. Their problems arise mainly from misrepresentation and occasional persecution. But they do not allow these things to distract them from their primary evangelical task, and almost without exception they are making notable progress.

Dr. Chirgwin found that this remarkable Church growth goes along with an equally striking growth in Bible distribution. In few parts of the world is the Church growing more rapidly, and in few parts of the world is the Bible being more rapidly circulated. However many Scriptures are available, the supply is never equal to the demand. A great deal of initiative is being shown both in bringing the Gospel to the attention of the people and in getting the Scriptures into their hands. One pastor has a Radio Sunday School in which his unseen scholars study the International Lesson Course every week; another drops Gospels from an aeroplane on inaccessible villages;

Preachers and pastors at the Annual Meeting of the Baptist Union of Trinidad and Tobago



yet another trains theological students in house-to-house Bible distribution. All of them agree that the Bible is the most valuable tool of evangelism they possess; it provides the cutting-edge.

Tragedy in Pimu Hospital

MISS M. CHAPLIN writes: Our hospital patients and their friends are coming over in goodly numbers to the church, whereas before they went only to the ward services. The church was too far away. We had one tragedy in the hospital on Saturday when a young woman came in carrying an unconscious baby of three months old. Cerebral malaria; that dread disease. All that was possible was done to try and save the baby, but it died in half an hour. I recognized the broken-hearted mother as the mother of twins, a boy and a girl, born in January—two bonny babies. She told me that on Monday the little girl was taken ill when she was at the river fishing, and died within a few hours. The little boy had been taken ill early on Saturday morning, and she had come up the stream in the canoe—a journey of about eight hours, but it was too late. Poor grief-stricken mother losing her two babies in a week. We do try to teach the mothers not on any account to go to the river with their babies as they are quite unprotected from the mosquito which carries the worst of the malarial fevers. The babies who die suddenly are those who have been taken to the river by their parents.

East Queen Street, Kingston, Jamaica

THREE of the members of the East Queen Street Diaconate have recently had the honour and responsibility of *Justice of the Peace* being placed upon them—Messrs. E. N. Smart (clerk to the Church) and D. S. Gayle, Chairman of the Diaconate, both ex-sergeant-majors of the Kingston Constabulary, and Mr. Sydney Smith (organist of the Church).

The Baptist Union of Trinidad and Tobago

THE Annual Meeting of the Baptist Union of Trinidad and Tobago was held early this year at St. John's Baptist Church, Port of Spain. Most of the seventeen churches in the Union were represented, and about two hundred delegates attended. The reports of the churches showed progress, and gave cause for encouragement. The devotional session held later was conducted by Rev. A. L. Suter.

Delegates at the Annual Meeting of the Baptist Union of Trinidad and Tobago

Visitors to Léopoldville

THIS great African city of over 10,000 Europeans and many more than 250,000 Africans is no longer isolated in unknown Central Africa. It is within seventeen and a half hours' flying of Brussels, and thirty-six and a half hours' flying of New York. Many people are arriving at the airport daily for various reasons: Mission executives to make personal contact with their Societies' work here in Africa; theological students who wish to see for themselves before finally deciding to offer for mission service abroad or to settle in the home ministry; delegates to various world conferences held here in Africa, in India or other parts of the world, e.g. the World Council of Churches at Lucknow, or a Bahah'i Conference at Kampala; cinematographers and big game hunters, journalists and university professors. Some of the following will be known to certain of our readers: Dr. Henry Van Dusen of Union Theological Seminary; Miss Betty Currie of the Youth Department, Board of Christian Education of the Presbyterian Church; Rev. Jared Gerig of the Missionary Church Association; Dr. Marcus Bach of the University of Iowa; Dr. and Mrs. Douglas Steere of Haverford College; Dr. Cecil Thompson of Columbia Theological Seminary; and Mr. Denver Wright of Wright Leather Speciality Company, St. Louis, Missouri.

MISSIONARY RECORD

Arrivals

26th May, Mrs. J. T. Sidey, from Gaya, on a short visit.

7th June, Miss H. E. Smith, from Palwal (by air).

17th June, Dr. Jean Benzie, from Bhiwani (by air) on a short visit.

Departure

30th May, Miss J. I. Bell, for Bengal.

Death

22nd June, at Maidenhead, Rev. W. Mudd (China Mission, 1909-49).

An Outstanding Answer to Prayer

By KEITH TUCKER, President of Calabar

THE Jamaica Baptist Missionary Society has at least a two-fold link with the Baptist Missionary Society. The annual contributions which the Baptist Missionary Society makes to the Central Fund of the Jamaica Baptist Union help to provide ministers for our churches, and thus help to ensure the type of leadership upon which good missionary giving largely depends. In turn, though at present in much smaller measure, the Jamaica Baptist Missionary Society makes yearly donations to the Baptist Missionary Society for the Baptist Missionary Society's work in Africa. Thus the work of the Jamaica Baptist Missionary Society is bound to be of interest to Baptist Missionary Society supporters. They therefore will be cheered to learn of an outstanding answer to prayer witnessed in recent days.

AFTER serving in the Turks Islands with great acceptance for over nine years, the Rev. and Mrs. Glen Walters have returned to Jamaica, at the call of the Jericho Group of Churches, vacant through the death of one of our most revered ministers, the Rev. J. M. Walters, father of Rev. Glen Walters. When we were notified that Rev. Glen Walters would be returning to Jamaica appeals were made for volunteers, and many prayers ascended to the Throne of Grace that some minister would answer the call. There were, however, no candidates available, very largely because so many of our ministers have unfinished building programmes before them, due to the ravage of the last hurricane, and they did not feel they could leave their people at this time. Thus, while the need for a missionary in Turks Island was ever growing more serious, the door seemed closed. God opened it in a remarkable way.

IN the tourist resort of Montego Bay there lived a very successful business man, Mr. R. Rhynie, brother of the Secretary of the Jamaica Baptist Union, Rev. J. L. Rhynie, J.P. For many years he had rendered outstanding service not only to the Calvary Baptist Church, of which he is a member, but as a very acceptable lay preacher and evangelist to many of our churches in that area. He was well known for his fine Christian character and his sacrificial service. Our Executive Committee were in session with this urgent need before us when a letter was read from Mr. Rhynie informing us that God had called him to give up his business and enter the whole time service of the Kingdom, and that he and Mrs. Rhynie felt led to offer for Turks Island. Readers can well imagine our joy at the reception of this news. A door had opened where none of us could have expected it. The offer was gratefully accepted, an interview arranged, then business was adjourned, and we gave ourselves to prayers of thanksgiving.

A scene on a Jamaica road

THE news was, of course, the talk of Montego Bay for many days, and when Mr. Rhynie was ordained at the Calvary Baptist Church, which seats well over a thousand people, it was crowded to the doors and a great crowd stood at the windows and the doors

unable to enter. Rev. R. and Mrs. Rhynie left for Turks Island in June to the great joy of our churches scattered throughout those Islands, and we cannot but anticipate for them a very successful ministry. The industry of Grand Turk is the production of salt, and as a result little vegetation can grow there. That Mr. and Mrs. Rhynie will bring another kind of salt, and under the Good Hand of God spiritual fruits will abound, is our prayerful hope and confident expectation.

FOR YOUR BOOKSHELF

Mrs. Mish :

The Confessions of a Missionary's Wife

Epworth Press. 2s.

HERE is a lively, interesting little book in which a young wife of a missionary relates her experiences. Those who hope to be wives of missionaries will do well to read it. And so will those who want to understand something of the influence on the field of a good wife even though she may not be a missionary in her own right.

T. R. Glover—A Biography

By H. G. Wood

Cambridge University Press. 21s.

IN a brief notice one cannot do justice to this well written biography. It will give delight not only to those who knew T. R. Glover, but also those who will be introduced to him for the first time. A reading of the book makes one begin to realize how much Baptists to-day owe to him and his influence, though, unfortunately, the chapter on *Glover and the Baptists* hardly does full justice to the part he played in the life of the denomination. Writing with charm and wit, Dr. H. G. Wood, who knew Dr. Glover so well, has succeeded in bringing to life this rugged but lovable personality, his humour, prejudices and his faith ; and he makes it quite plain that dominating his life with all its amazing variety of interests was his love for and loyalty to Christ.

I Left My Roots in China

By Bernard Llewellyn

George Allen & Unwin, Ltd. 16s. net.

DURING the last war the author was a member o the Friends' Ambulance Unit's China Convoy, and when the war ended he served for two years as a Medical Supply Officer with the UNRRA Mission. In his book he describes life in Chinese towns and villages as he experienced it. Some of his descriptions of the poverty and suffering of the people are most moving. Except for acknowledging the friendship and hospitality of Christian missionaries he has little to say about their work and its effects. The book is well produced and well illustrated.

ACKNOWLEDGMENTS

(To 26th June, 1953.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Anon., 10s. ; Nemo, £1 ; Anon., £20 ; P.R.J., £1 ; Anon., £3 ; Anon., £1 ; Anon., £1,000 ; Anon., for Indian Mission Work, £2.

Translation Work : M.J.M.S., for Rev. H. W. Spillett's work, £25.

Deficit Fund : Anon., £1 ; Anon., 18s.

Legacies

THE following Legacies have been gratefully received in recent months :—

			£	s.	d.
April	20th.	Miss Hannah Tatt	50	0	0
	27th.	Mr. W. M. Appleton (Medical)	2,512	2	0
	29th.	Miss A. E. Jones (Wathen School, £50 ; and San Salvador Hospital, £50) ..	100	0	0

			£	s.	d.
May	1st.	Mrs. M. Pullen	50	0	0
	7th.	Mr. W. H. Higley	123	0	11
	15th.	Mr. C. T. Wren	251	10	5
	16th.	Mr. R. N. Moore	200	0	0
	18th.	Mr. L. MacGregor	50	0	0
	20th.	Mr. H. J. Rule	50	0	0
	21st.	Mrs. Martha J. Roberts ..	2,000	0	0
	26th.	Mr. W. R. Frost	50	0	0
	26th.	Miss F. R. Taylor	136	19	6
June	5th.	Mr. W. Cullum	250	0	0
	12th.	Miss Grace E. Fordyce (Birthday Scheme)	10	0	0
	13th.	Rev. S. Pearce Carey ..	100	0	0
	18th.	Mrs. E. J. Ellen	164	10	9
	19th.	Flora Jane Heppell	500	0	0

Also for Endowment Fund for Specific Object :

Dr. K. H. Parkinson (Cash), £202 8s. 11d., and Stocks to the value of £8,387.

Cover picture : Ceylon : Tea Plantations with Adam's Peak in the background

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Missionary Herald

SEPTEMBER 1953 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

William Knibb

Born September 1803

AT midnight on the 31st July, 1838, the Baptist Chapel at Falmouth, Jamaica, was packed to the doors. The atmosphere was charged with tense emotions. The pastor had pointed to the clock just before the minute hand reached the twelve and had said : " The hour is at hand ; the monster is dying." The silence which followed made the time of waiting seem like an age. Then, as the clock struck midnight, the pastor cried out triumphantly : " The monster is dead ; the negro is free." Immediately the whole congregation rose as one man, and shouts of exultation rang out. Led by their pastor, the people went out of the building and gathered round an open grave. Into this were solemnly placed a slave whip, a chain and a collar. When the earth was piled up over them a Union Jack was firmly planted on the top of the mound. Thus was celebrated the coming into force on 1st August, 1838, of that Act of Parliament which set completely free 800,000 negro slaves. And thus was marked a glorious chapter in the history of the Baptist Missionary Society.

William Knibb

For the pastor was, of course, William Knibb, and he played a significant part in the events which led to the passing of this Act. He was born at Kettering, the birthplace also of the Society, one hundred and fifty years ago this month. It was really through his brother that he became a missionary. His brother, Thomas Knibb, went to Bristol to become an apprentice to Andrew Fuller's son. He joined the church at Broadmead, as also did William, who was baptized there at the age of nineteen. Thomas volunteered for service as a schoolmaster in Jamaica, but after only four months service he was stricken with disease and died. When William heard the news he immediately offered himself : " I'll go and take his place," he said.

ALREADY he had given thought to the question of slavery. The subject was being much discussed in England owing to the constant efforts of the abolitionists headed by Wilberforce. It is recorded that during the voyage out to Jamaica, which in those days took three months, William was always to be found arguing with the passengers about the evils of slavery.

The West Indies was, of course, the great centre for negro slavery. The trade in slaves between Africa and British colonies had been stopped in 1807. Since that date the planters had become increasingly uneasy and were apprehensive lest slavery itself should be abolished. This uneasiness and the controversy of the times between abolitionists and slave owners led to much cruelty. As the missionaries of the Dissenting communions were known to be in favour of abolition, the slave owners did all that they could to hinder their work. Knibb had not been long in Jamaica when one of his negro deacons was flogged and sentenced to a fortnight's work in a chain gang for attending a prayer meeting. Knibb gave publicity to this cruelty and injustice and secured sufficient money from England to pay for the man's freedom.

The situation became more difficult when many of the slaves came to believe that the British Government had granted them freedom, but the owners were withholding it from them. A passive resistance movement was started, and then rioting broke out. The planters struck back not only at their slaves, but also at the missionaries. Congregations were attacked, chapels were burned down, pastors were insulted, arrested and threatened with death. A Church Union was formed with the object of destroying chapels and driving Dissenters from the island.

WILLIAM KNIBB was sent over to England to plead the cause of liberty. At the Annual Meeting of the B.M.S. in Spa Fields Chapel, London, his speech created a great sensation. The whole denomination was electrified. He had concluded by saying, " If I fail in arousing your sympathies, I will retire from this meeting, and call upon Him Who hath made of one blood all nations upon the face of the earth. And if I die without beholding the emancipation of my brethren and sisters in Christ, then, if prayer is permitted in heaven, I will fall at the feet of the

Eternal, crying, Lord, open the eyes of the Christians in England to see the evil of slavery and to banish it from the earth." With Thomas Burchell and James Mursell Phillippo, Knibb went up and down the country addressing meetings and arguing with those who were suspicious of him and doubted whether a Christian missionary should meddle in such matters. He appeared before a Select Committee of Parliament and there most favourably impressed his questioners. And, be it remembered, he was not yet thirty years of age.

His zeal and efforts were well rewarded when an Act of Parliament was passed freeing all slaves in British Colonies as from 1st August, 1834, and compensation was granted for the losses suffered by the missionaries through the destruction of their chapels and other property. When Knibb returned to Jamaica it was possible to rebuild ; and great success attended the work of the missionaries. By 1837 there were 16,820 Church members and nearly as many inquirers.

A SYSTEM of apprenticeship took the place of the old slavery, but it was soon discovered that in practice it was little different from the former state. Cruelty still continued. Negroes were compelled to work forty-five hours a week without payment in order to purchase their own freedom. But, owing to the effect on public opinion in England of the information passed by the missionaries to the anti-slavery party, this apprenticeship system was abandoned and an Act was passed making the slaves completely free from 1st August, 1838.

This was not the end, of course, of the troubles of the negroes. The planters still tried to exploit them and many labour difficulties followed. Knibb and his colleagues had much work to do.

When today missionary statesmen declare that the missionary of the future must identify himself more closely with the indigenous church, and thinks in so saying he is saying something new, the example of such men as William Knibb must be remembered. He may not have dressed like a negro slave. He may not have eaten just the same food. But he was essentially one with them in their sorrows and afflictions. And because he remained also what he really was—an English Christian missionary—he was able to help them to gain their liberty.

Educational Work at Léopoldville

By MAY CLARK

IN Léopoldville there are 26,600 African children of school age. Of that number 950 are catered for by the B.M.S. in two schools—one for boys and one for girls. The Salvation Army and the Roman Catholic Missions provide for about 16,500 more, leaving around 9,000 children with no opportunity of schooling. The Belgian Government has handed to the Missions of the Colony the care of all children of Primary School age. Whether or not one agrees with this policy, it is obvious that it opens up to the Christian Church a tremendous field of influence. There are no Government schools for children under 12-14 years of age, and all the teaching administered up to that age comes from Protestant or Roman Catholic Missions.

We start Girls' School with two Kindergarten or Nursery School Classes, where little tots from 4-6 years old enjoy life tremendously, and learn a little of what school means. So popular is this department that the children must have their names on a waiting list if they wish to be admitted. We should like to have had them in morning school only, but they insisted on returning with older sisters in the afternoon, and they made such a noise outside that we now have a rest hour for them during afternoon school. They spread rush mats on the floor, take off their little frocks to use as pillows, and sleep soundly for an hour. After washing their faces and enjoying a drink of water they have a short lesson, and are ready to go home with the older children at the close of school.

IN Primary School the work is similar to that done in schools at home, but is less advanced. Here we have to refuse admittance to children almost every day. Until recently girls especially could come to school at any age, and most of them waited until they were twelve or over. Now we can accept only those who are six or seven years old, and it is difficult for the parents

Learning to read at Léopoldville

to understand this. Also because of the large number of Christian families now in the city we are able to admit only children whose parents are in Church membership here. We are not even able to cope with all of these, as neither European nor African staff is adequate, and the buildings are already full to capacity. It is distressing to have to refuse to accept children when one knows that there is no other opportunity for them.

The biggest difficulty in Primary School is the lack of trained teachers. We have twelve very devoted and willing girls who are in charge of the classes and who do remarkably well, but they have had no training apart from the little we give them when we have the chance of hearing their mistakes as they teach ! Women's meetings follow immediately after school, so we cannot help the teachers even when school is over as we must give our time to the women. A great deal is expected from these teachers academically, and many of them are quite unable to cope with the demands made upon them, but they are all Christians or inquirers, and their influence on the children is good.

IN order to overcome this very serious handicap and because no teachers' training school exists for Protestant girls in this area, we started in 1952 an *Ecole d'Apprentissage Pedagogique*. This is a school where girls, having completed their Primary education may have a two years' teaching training course. This new venture has been very interesting and, so far, encouraging. The first group of girls will complete the course at the end of this year, and we have high hopes for them. There are 39 girls in this school—15 in second year, and 19 in first year, and as much of the teaching must be done by Miss Davis or myself we have contacts with them and are able to help them in many ways during the beginning of their adolescent years. They are all inquirers, and many are anxious to be baptized. They are being trained, we hope, not merely to be teachers in school, but to become leaders among the Christian women in this great city.

MISSIONARY RECORD

Arrivals

8th July, Rev. R. V. de C. and Mrs. Thompson and child, from Léopoldville.

15th July, Mr. and Mrs. J. W. M. Webb and child, from Ntondo ; Rev. W. H. Ford, from Yakusu.

Departures

15th July, Dr. and Mrs. D. H. Wilson, for study in Belgium.

ACKNOWLEDGMENTS

(To 25th July, 1953.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts, sent anonymously or without address :—

General Fund : "From an unprofitable servant," £1 1s. 6d. ; Anon., 10s. ; Anon., 12s. 6d. ; Anon., per Baptist Insurance Co., 10s. ; Anon., 14s. ; Anon., 10s.

Medical Fund : H.C.K. (Yakusu), £5 ; Anon., 5s.

Deficit Fund : Anon., £2 15s. ; Mr. H. B. Browne, £10 ; Anon., £1 ; Anon., £1.

Translation Fund : £50.

Medical Missions

By Dr. STANLEY F. THOMAS

II. PRACTICAL CONSIDERATIONS

IN the previous article we were concerned with theory. Here we turn to certain practical issues. Inevitably I shall be thinking of the set-up I know in the Kond Hills where we have a growing Hospital in a place where the Church is young, virile and expanding. Many of the problems, however, will be common to all our hospitals.

HITHERTO the missionary doctor has always had to be a man of parts—surgeon, physician, anæsthetist, accountant, builder and the rest. Unfortunately, most of us still have to attempt this increasingly difficult task. These are days of specialization and days, too, when many young doctors from the East are coming to the West for higher degrees, and it behoves us to see that our doctors not only go out well prepared but are given opportunity on furlough to do post-graduate work and to gain further diplomas if possible. There is need, too, in our Hospitals for staff to undertake the duties of administration. How I covet a man like Rufus Dart, or J. D. Knight—but if these are denied to us we have at least got our wives, and I can bear testimony to the invaluable work done by mine and by others of my colleagues in part time service in such tasks as are done in this country by the Almoner, the Clerks and the Business Manager.

IN all our fields we are responsible medically for large tracts of country, and the need we face is appalling. We are tempted to rush from village to village handing out medicines in a frantic attempt to stem the terrible tide. This obviously leaves the problem unsolved, and we recognize their need for a strong central Hospital even though it may be many miles from the periphery of its district. This Hospital need not be very large or the quality of its work and witness will deteriorate, and it will become an administrative burden. It must, however, be a " complete " Hospital—that is, a place where all major procedures and investigations can be carried out, where accommodation is available for the isolation of infectious diseases and where training both in things spiritual and things professional can be efficiently given. This we are endeavouring to do at the Moorshead Memorial Hospital, and have plans prepared to bring our present buildings and equipment up to the required standard.

AT the same time we recognize that there is urgent need in a place such as ours for a network of Village Dispensaries. They should be permanent, small establishments manned by trained staff from the parent Hospital, able to deal with all minor illness and to send serious cases into the centre. They would also—and this is their more important task—be responsible for systematic public health teaching in the villages of their group. Finally, and this is most important, they would be closely linked with the Church and Pastor of their district and assist in preaching and all church work.

Male nurses at Palwal with Sister Edna Throup

We would also like to see attached to each central Hospital a mobile dispensary which would tour the district to a prescribed programme. Its work would contain three priorities: (1) The care of children, nursing mothers and those with child. (2) The surgical treatment of cataract cases. (3) Talks and demonstrations on prevention of disease. I have never felt more dissatisfied with myself than when I have gone into camp, and all I could do was to sit at a table and hand out a few pills for this and that. It may have caused temporary pleasure to a few, but made no lasting impression on the health of the community. How much better I felt when for a period of months during my language study I visited one district regularly every week, giving injections to a group of patients, including several pregnant women, all of whom were suffering from syphilis. Constructive dispensary work in the villages is what is required to make a real contribution, and this is the ideal before us.

THE training of local personnel has always been our great joy and privilege, and there has never been a shortage of Christian boys and girls coming forward to be trained as nurses. Now we are faced with a threat which, if it materializes, will for some years at least, make it impossible for us to continue this training. Government has decreed that matriculation must be the minimum educational requirement for nursing. While recognizing the wisdom of this in theory, we are quite unable to put it into practice as our supply of candidates would immediately cease, or at best become a mere trickle which could not cope with our hospital needs. Our less educated boys and girls make excellent nurses, and until there is an adequate supply of matriculates to take up nursing we are hoping that the rule will be relaxed. The need is so great that we believe it will.

Bridges That Do Not Connect

By E. LESLIE WENGER

AMONG my photographs is one of a bridge which looked like a piece of a jig-saw puzzle. I sent a copy of it to the District Board before I came on furlough, hoping that it would prompt them to repair it. On my return I found a brand new bridge of quite a superior type, fully four feet wide. But the road and the bridge did not meet. The photographs will show. The bridge was complete, but the road had not been made up to join the ends of the bridge. In fairness to the District Board, I ought to say that a month later I was able to cycle straight over the bridge, for in the meantime they had done the necessary earth work. But there are still many other bridges in this district where bridge and road do not connect.

A bridge which does not connect

There are other bridges that do not connect. The problem of hunger, due in part to inadequate methods of agriculture, is acute in Bengal. Government have experts for agriculture, for veterinary services and for health services. One such young officer complained to my colleague, David Stockley, that the people would not do what he told them. His bridge of knowledge was perfect, but it just did not connect with the road of ordinary village life. But Mr. Stockley found no such difficulty. When he saw a cow with lice he did not just tell the people to bathe it, he bathed it himself and powdered it with D.D.T. The people saw him do it; now they want D.D.T. powder to do the same for themselves. That bridge did connect.

IN church life there are bridges that do not connect. Doubts are expressed about the church accounts. The statement of accounts is given, but either because the Treasurer feels offended and gives them ungraciously, or because the others have some other grievances, the statement does not carry conviction, and they are not satisfied. The statement is correct, the bridge is perfect, but it does not join the gaps. Something more is needed.

The Church in Britain sends missionaries with a message of reconciliation—the Gospel of Jesus Christ. The message is perfect, but sometimes it does not connect. It may be that the missionary is too set in European ways of life and thought; it may be that the people to whom he goes have such different conceptions of religion that the Gospel is at first to them unintelligible. We have to find ways to connect the Gospel bridge with the Indian or Pakistani road. So it is that Schools of Hindu or Islamic studies have been set up by missionary societies to try to find new ways of expressing the eternal Good News, and experiments are made in ways of evangelism that seem more natural to the people of the land. Some of these ways seem strange or even repugnant at first to Westerners, but we must explore them to the full to use them if at all possible. For a bridge that fails to connect is in effect no bridge at all.

The new bridge

SOME RECENT BOOKS

The Pilgrim Church:

By A. Marcus Ward

Epworth Press. 10s. 6d. (Also in paper covers, 8s. 6d.)

AFTER five years of experience of the Church of South India, the author, who is Professor of Theology in the United Theological College at Bangalore, presents this account of it and of its development in this period. The Church of South India, of course, despite its name, is not the only church in that area. It represents the union of certain dioceses of the Church of India, Burma and Ceylon, the main councils of the South India United Church, and the Methodist Church of South India. Of Protestant communities the Lutherans and the Baptists are outside. The Roman Catholics, needless to say, have no part in it. Its significance, then, is not in that all Christians in South India have united to form one Church, but rather that an episcopal church has joined with non-episcopal churches. One of the most interesting chapters in the book is that which describes how the bishops have become accepted and valued by the non-episcopal churches, and how in the new situation the conception of episcopacy has been modified and become more in accord with New Testament teaching.

The reader of this book gets the impression that the leaders of the Church of South India are enjoying the thrill of being engaged in a great experiment. They are aware that they are creating precedents and making history. And what a grand time those whose main interests are order and liturgy are having! What disturbs one is that there seems to be a movement away from the freedom and simplicity of apostolic Christianity. Statements of doctrine are being carefully drawn up; rules and regulations are being adopted; into the liturgy of the Church are being drawn elements from different traditions some of which, in the opinion of the reviewer, would be better left in the museum. Then there is just a suggestion of intolerance as seen in the attitude of the Church to Baptism. It would appear that any person sprinkled in infancy who desired to be baptized as a believer would be forbidden to be so as that would imply a repudiation of his "baptism".

The argument for union so often used is that the world will more readily believe if Christians are united in one Church organization. There is no evidence that the Church of South India has had greater success in its evangelistic work than the three separate bodies had before the union. But probably it is unfair yet to judge, and there are still Christians, Protestant and Roman, outside the union.

Whatever may be said, however, of the scheme itself, Dr. Ward has written a well-documented and readable account for which all who are interested in missions and unity will be grateful.

The Conquest of Devil's Island:

By Charles Péan.

Max Parrish. 10s. 6d.

HERE is a moving story of the sufferings of the convicts in the penal settlement of French Guiana, which was known as *The Bagne*, and of the gallant work of Colonel Péan of the Salvation Army for them. He and his colleagues set up hostels, meeting-rooms, workshops and farms on the island and carried on unceasing propaganda in France. Thus, not only did they help the unfortunate convicts to rehabilitate themselves, but they were also instrumental in securing the closing down of *The Bagne*.

Not By Bread Alone:

Edited by John Eric Fenn.

The Bible Society's Popular Report for 1952. 1s.

ONCE again the Bible Society has an interesting story to tell of its work in so many parts of the world, and of the support which it receives in this country. The report is, as usual, well written and attractively produced.

Another Corner of Witness

By M. HAZELTON

FOUR years of work amongst the poorer sections of the Anglo-Indian women of Calcutta have brought me much insight into conditions that would be difficult to equal anywhere in the Western world. They are conditions that few even old residents in Calcutta suspect exist on their own doorsteps, especially residents from overseas, conditions that are difficult to describe adequately for vastness and depth, and yet conditions which so adequately portray what can happen to a nation or a group of people trying to live without God and a knowledge of the Saviour of all mankind.

In various odd pockets situated at any suitable spot in the city of Calcutta there are groups of perhaps ten or twenty families of Anglo-Indians whose fathers and husbands are unemployed and often unemployable, quite often they have been unemployed for considerable periods—two or three or four years at a stretch. Unemployment amongst such people means suffering for the families, and perhaps especially the children. So four years ago we decided to try to help at least one or two such pockets situated near where we were living. It started with a small simple meeting of three mothers and myself in the house of one of them in the early afternoon. We agreed to meet like this every Tuesday at four o'clock, and we spent the time in prayer and Bible reading, ending with a little simple talk together. Within a few weeks this meeting had become known amongst their neighbours, and others came to join in.

BY the end of the first year we had to move out into the open air because there was no house available big enough to hold all who wished to come: all houses in such areas are of the small native hut type, or of single rooms in a tenement kind. At one time we were ten or twelve women meeting together regularly. The picture shows ten of us gathered together last December when the weather was cooler. In some cases husbands also began to take an interest in it, and either helped prepare the space needed and in keeping the children quiet whilst we held our meeting, or they stood or sat around the outside to listen. We found that this was an excellent idea, for it was not long before even non-Christians became interested and wanted to know what it was all about. Since all this was undertaken in English it was not easily understandable to the non-Christian Indian population, though a few could follow it a little, and we had some very good periods of discussion over Christian principles and objectives with some of the local Indians who came to enquire what we were doing. Since the explanations were made by the local Anglo-Indians who translated into the local languages to meet the needs of the enquirer, and since these people were all known to each other, it made a very good witness. Problems and difficulties were brought forward for prayer and consultation, sickness was revealed, and wherever possible we all joined together to help the sufferer. It soon became apparent that lives had to be changed if we were to continue a sincere witness, so this also became a subject of prayer and discussion and slowly, as time went by and victory over sinful ways came, after many falls and periods of regression, slowly we became aware that there was a difference. Not only were we aware of it, but we began to get reports from neighbours of changes in the homes.

Meeting for Bible study and prayer

UPON one occasion one of the women came with a request that we help her find a small Bible, or a portion, small enough to fit into a man's pocket. It transpired that her husband had asked her to try and obtain one so that when he went to work on an early morning shift he might be able to join in with her in morning devotions and be able to discuss it with her when he returned in the evening. We managed to meet this need with the help of the British and Foreign Bible Society, who have Bibles already paid for by friends for this purpose. We understood that this family

continued to study the Scriptures every morning as we had suggested, and the wife remained faithful to our meeting right up to the date that we left to return to England this year.

At another time, during the rains, we had to meet in the house of one of the ladies, and as we started the meeting we discovered that a strange man was present ; we had not seen him before. A few questions elicited the information that he was a stranger to Calcutta, having just arrived from Madras to look for work. The folk had brought him to the meeting to encourage him, and to pray that he might soon be settled. As they said, they were not in a position to help him with anything of much value for they needed food and clothing for themselves ; but they decided to bring him to see if anything could jointly be done to assist him. We remembered him especially in our prayers, and made whatever arrangements we felt we could manage for him before we left. The next week he was not there, and the lady who had brought him reported that the very next day he had gone out and had managed to obtain employment as a welder in one of the railway wagon repair shops. They regarded this as a definite answer to their prayers that he should so soon have obtained such employment. We were very grateful for such a mercy, for there is no sort of relief for such persons ; many starve until disease grips them and they die of malnutrition, or suffer much privation.

THE Anglo-Indian community in such cities as Calcutta are a body badly in need of the Message of Salvation. Almost the whole community is Roman Catholic by profession and nothing in particular in practice—except for an occasional form of worship. Several Protestant churches cater for them, of course, and a useful work is done amongst them by such organizations, but in these days there are a number of Anglo-Indians who will not enter a church for a normal service. Some have very good and genuine reasons for not doing so in their particular circumstances, and deserve much sympathy. Unemployment can work havoc in the minds of folk placed as these are to-day. We have found that there is scope for a really good work amongst these people if one can approach them with tact and understanding, and it is good to remember that the Lord Jesus Christ died for their salvation just as much as yours or mine. The Good News is as important to them as to us ; it can give them a new life and make them into " New Creatures " as much as it can any others. As we are home here on furlough we think of them in their distress and desire Christians of all denominations to help and pray for those not so well off in this distant land.

Fellowship in Prayer

(Based on the Prayer Calendar)

September 6–12. THE WORK IN THE LUSHAI HILLS. It is fifty years since this work was started, and now about 90 per cent. of the population are members of the Christian community. The changed political conditions in India and Pakistan have given rise to new problems. Remember in your prayer the educational work of the Church now that the schools have been taken over by the Government ; the missionary work among the Tipperahs and the Chakmas ; the work of the dispensary.

September 13–19. SPECIAL WORK IN CALCUTTA. This week the subjects for prayer are those engaged in administrative work at B.M.S. headquarters, the important Baptist Mission Press producing literature for our own and other societies, the Ballygunge United Teacher Training College, the United Girls' High School, and the Students' Hostel.

September 20–26. THE BAPTIST CHURCHES OF CALCUTTA.—These churches serve Europeans as well as those of many races of the East. They include the Carey Baptist Church, the Lower Circular Road Church and the Howrah Church, which is in a densely populated district of railway and dock workers. The Bengal Baptist Union, its missionaries and its churches. Remember especially the Bengal Theological School at Behala, the work among women, the work among the Telugus, and the Boys' School at Bishnupur, which is conducted jointly by the B.M.S. and the L.M.S.

September 27–October 3. SERAMPORE COLLEGE. —Pray for all members of the staff and for the students, but remember particularly the B.M.S. missionaries serving there.

OUR BIRTHDAY.—On 2nd October, 1792, the B.M.S. was formed. This year, on the day previous, the officers will be meeting to consider the estimates for 1953–54. In many places there will be prayer meetings held on that evening.

Cover picture : A memorial arch in the province of Shantung, China

Memory Hold the Door

By J. S. HARRIS

NOW that all our China missionaries are withdrawn, it follows that anything written must largely depend upon memories. The use of the late Lord Tweedsmuir's title for his charming autobiography, *Memory Hold the Door*, would therefore seem both appropriate and accurate. Methods of evangelism in China have been very varied. The climate in the north makes open-air preaching at markets and fairs and in tent campaigns possible for about ten months in the year. This article will, however, confine itself to evangelism through Bible Classes in shops.

Business men in this country would no doubt like to know something about Chinese shops in up-country places. The proprietor generally has a small male staff, sometimes of his own relatives, or at least a majority from his native village. They have two meals a day all the year round, and these are taken by manager and staff together. Business is usually quiet on the four days between each recurring fifth day, which is the big market, when the local population may be doubled because of the crowds pouring in from surrounding villages.

Between market days most shops send out members of their staff to markets held in central villages. The goods are transported on wheelbarrows, on carrying poles and on bicycles, the last-named being packed so closely and heavily that the rider has to be a first-class acrobat. Shops are opened by taking down shutters, and only a very few have glass windows. There is no standard time for closing, but just about dusk one apprentice begins putting the shutters back, when within five minutes all will be replaced on both sides of the street.

Interesting mottoes on red paper in black characters adorn the walls. Examples are :

"The great road produces wealth," almost an equivalent of our "Honesty is the best policy."

"May good fortune attend the opening of business."

"In our words there are no two prices."

"May what faces me produce wealth"—this latter motto is pasted on the wall opposite to one's shop, and the same is put up by the shop which faces mine so that both of us may prosper. This is an instance of the gentle and almost sublime humour which is such a feature of Chinese life.

Young Chinese hikers

ON the first and fifteenth days of each "moon" according to the lunar calendar, beggars parade through the streets. Something must be "given," but the amount is entered as "cost of moving on the beggar's procession"! In times of political unrest many of the shops will be closed, perhaps for weeks or months on end. During such periods the writer has visited villages and met shopkeepers and assistants only too anxious for news of the town, which it is supposed the missionary can give. Long personal talks have followed, and abundant opportunities for preaching have been given. New openings in villages have resulted, and many friendships have been formed. Shops keep open seven days a week, and the one great holiday is at the New Year Festival. Regular Sunday attendance is difficult, unless the head of the shop is himself a Christian.

How beautiful it seems that in a number of these shops an evening Bible Class was held each week. Those present sat on wooden benches on both sides of the counter. Cups of boiled water, slightly coloured by tea leaves, were passed round. After prayer, the Gospel or other portion of Scripture was read verse by verse in turn. Conversation followed, and the passage or chapter was explained, and the lessons emphasized. Questions were asked and answered. More conversation followed, and a final prayer (or perhaps the Lord's Prayer) concluded the evening.

THE journey back home, storm lantern in hand, usually meant talking nicely to the guard at the gate in order to get it opened. Outside the stars shone, and with great thankfulness to God for such an opportunity of service, one's own gateway was reached. Over the years many men from these Bible Classes have been baptized and become members of the town church. One was a post office clerk, who has since been postmaster in

three towns in the province, in each of which he has maintained a Christian witness. Another became a deacon of the town church and president of our local Y.M.C.A. One of the classes was held at a machine repair shop. The proprietor was a Christian, and his wife an even better one who visited nearby homes and had cottage prayer meetings for women. The ten men from their shop delighted our crowded church on a Christmas Day by singing a specially composed hymn. Another deacon and lay preacher, who sold and repaired bicycles, not only closed his premises on Sundays, but held a weekly Bible Class. He felt a joy in giving his tenth to God's work, and called his little business the "Ten and One Shop," a name so unusual that he must often have been asked the reason for it. That the faith and witness of such as these be maintained may well be a subject for our prayers.

An old street in a Chinese town

For though our missionaries are no longer in China, the churches are there. The amount of reliable news which trickles through to us is small, but some of it is quite reassuring. There are faithful disciples of our Lord continuing their work and witness often in face of much opposition and at great personal risk. The seed has not been sown in China in vain.

The India Secretary Elect

By A. E. BASTABLE

THE B.M.S. General Committee, meeting in London on April 23rd and 24th, appointed the Rev. E. G. T. Madge as Mr. Wells' successor as Secretary for India and Pakistan. We congratulate Mr. Madge on his appointment, and pray that God may guide and abundantly bless him.

Both Mr. and Mrs. Madge come from the West of England. They are members of South Street Baptist Church, Exeter, and those who have had the privilege of visiting South Street on deputation, and the other churches of the city and district too, for that matter, will know something of the esteem in which they are held by all.

Mr. Madge received his theological training at Bristol Baptist College, and graduated Bachelor of Arts (Bristol) in 1934, and Bachelor of Divinity (London) in 1935. Appointed by the B.M.S. in 1935, he proceeded to China at the close of that same year. He took up the study of Chinese in Peking at the beginning of 1936, but in March was moved to Sinchow, and in October to Taichow, both in North Shansi.

Mrs. Madge gained her S.R.N. and S.C.M. certificate in 1932 and 1933 after training at the Devon and Exeter Hospital, and Mothers' Hospital, London. She studied at Carey Hall for the first six months of 1934, was appointed by the B.M.S. that same year, and sailed for China in the summer. After language study in Peking for the remainder of 1934, she was appointed to the Women's Hospital, Taiyuan, where she remained until her marriage in 1937.

The Sino-Japanese war broke out on July 7th, 1937, and within a very short while the whole of the province of Shansi was overrun. Mr. and Mrs. Madge continued to live in Taichow until June, 1939, however, when they were forced to leave on account of the Japanese anti-British movement. A short period in Peking was followed by flood-relief work in the Tientsin area, and also an unsuccessful attempt to cross the Japanese lines into Free China. They eventually left China for their first furlough, which was necessitated by Mrs. Madge's ill-health, in May, 1940.

On account of the situation in China and Europe their furlough was extended beyond the normal period. Whilst on furlough, however, Mr. Madge was called to the pastorate of Woodstock Road Baptist Church, Oxford, and continued to serve that Church until he left in September, 1942, for China. Being unable to accompany her husband at that time, Mrs. Madge continued to reside in Oxford and had oversight of the Woodstock Road Church until her departure one year later.

On his return to China Mr. Madge took up Bible School work and classes for Church leaders in Sanyuan. In December, 1943, he moved to Sian, the capital of Shensi Province, and was

joined by Mrs. Madge. From the time of her return until June, 1946, Mrs. Madge was attached to the Jenkins Robertson Memorial Hospital, at one period being the only missionary on the staff.

Shortly after the end of the war in the Far East, Mr. Madge was appointed B.M.S. Secretary for the Province of Shansi. He went to Taiyuan, the capital, in January, 1946, and after the formal surrender of the Japanese armies was engaged in the rehabilitation of the Churches and the Mission.

Hoping to have joined the B.M.S. staff in Taiyuan once again in mid-1948, Mr. and Mrs. Madge were prevented from doing so by the war between the Nationalist and Communist armies. A period of waiting was followed by their being transferred to the work of the Border Mission of the Church of Christ in China in the Province of Sichang.

The Border area was occupied by the Communist armies in the spring of 1950, and in December of that year the Border Mission headquarters suggested that foreign missionaries should leave. Mr. and Mrs. Madge accordingly applied for permits and eventually made the long and not altogether unhazardous journey by road, steamer and train to Hong Kong.

When it was known that Mr. and Mrs. Madge were leaving China an invitation was sent to them to accept charge of the Free Church, New Delhi. This invitation was accepted, and they proceeded to India, arriving in Calcutta by sea on June 11th, 1951. There they began their ministry, which was quick to bear fruit, and has been greatly appreciated.

It is planned that Mr. Madge shall take over Mr. Wells' duties in the latter part of 1954. Both he and Mrs. Madge hope to take furlough from some time in August of this year until mid-1954.

Encouraging News From Ntondo

By FLORENCE P. M. RUSSELL

THE work in general is in a healthy condition, healthy and growing. Just the other day the Director of the huge rubber plantation nearby came to ask (now that we have a doctor again) if we would resume responsibility for the medical oversight of his personnel—some 1,500 men, plus women and children. This means much more work but also increased contacts and opportunities for the Kingdom, and needless to say we are always keenly jealous for the interest of our Lord and King. We already have one church and school, evangelist and teacher resident in the camp, but at the weekends services are held at two and sometimes at three centres in the open-air. We hope soon to have another church building, so increased contacts through medical work will be good.

Also we have more and more contact with both white and native personnel at the Lac Tumba post of I.R.S.A.C. (*L'Institut de Recherche Scientifique en Afrique Centrale*) situated at about ten miles distance from Ntondo. Medically we are responsible for all personnel—a total of about 500 men, women and children. A weekly medical visit is paid and an ante-natal clinic held. Spiritually, too, we have the opportunity of further contacts and we pray God's blessing and guidance in the founding and maintaining of a definite witness in the Camp.

THE pre-natal and midwifery work has shown a marked increase, the number of confinements for the year having almost doubled. The increase continues, and it is becoming more apparent that we need another building to house our midwifery patients. Ntikaka Sala, our certified midwife, is rendering valuable service and another of our nurses' wives is now learning alongside of her. A happy Dedication Service was held one Sunday morning when three new babies belonging to members of our hospital staff were brought by their grateful parents to God's House.

Another of our lepers was baptized at the end of the year and the good work among them continues.

All types of general cases come daily from far and near. Some desperately ill respond dramatically to treatment; others, poor victims of native medical treatment, arrive so often when they are beyond help, and the cries of the relatives are pitiful to hear. Old customs die hard and cost life itself as we have already sadly realized on more than one occasion recently.

OVER 7,000 people were again touched in connection with our Annual State Medical Census. The most memorable and rewarding of these contacts was the week's trek in the Botwali district with a population of more than 2,000 people. Ill people were found, some of them hidden away in their huts with no hope of betterment there. We made sure that the relatives of these people collected the necessary goods and set off with their sick relatives on the journey to Ntondo. Once there they were nursed back to health. Services on that trip were well attended although the church in the area is weak. A memorable moonlight service was held in one village where there was no church. The people stood around under the trees listening intently to the Word.

Our nurses in training at Yakusu now number four. Two have only recently begun. Nyanga continues to do well. He will complete his three years this year and return to Ntondo for one year's " stage ". Monzoi, who has been doing good work at the Momboyo Dispensary while on " stage ", returns shortly to Yakusu to take his final examinations.

FROM FAR AND NEAR

The Training of Nurses

MISS D. A. KITSON, of Bhiwani, writes :

For some time we have been exercised in our minds regarding the future of our nurses' training school. Until recently the standard demanded by the Punjab Nurses Registration Council (whose exams. the nurses take) for girls doing nursing training has been the eighth class pass. The Council has now raised the standard to that of matriculation (class 10). We feared this would rule us out as a training school for the full nurses' course, as girls of this standard prefer the big hospitals in places like Delhi and Ludhiana. However, as these bigger hospitals are now taking only matriculates, we have had applications for nurses' training from some girls who have failed in the matriculation exam. This is a considerable improvement as far as we are concerned. The eighth class girls are definitely not able to assimilate the knowledge now required for the nursing exams. We find a decided difference in these new girls with a higher educational standard ; they are a joy to teach. But we were rather taken aback when they asked to have their lectures in Urdu instead of in English as one of the stipulations made by the Council is that the exams. will be in English ! However, this may be adjusted later, and we now hope to take only this higher grade girl for training. The alternative is to continue taking eighth class girls and train them for the assistant nurse grade, but how can we run our hospital and keep up the higher standard of nursing, at which we have always aimed, with girls who take their final exam. as well as midwifery after only two years' teaching. We need still further guidance in this matter, which calls for much prayer and consideration, as the whole future of the hospital is involved and we would value your co-operation in this matter.

Bringing in the sheaves

Little Surindar

MISS D. A. KITSON also reports :

There is a little boy named Surindar now in hospital whose story I would like to tell you. He is four years old, the son of a *baniya* (merchant) living in Bhiwani, who came into hospital about two and a half months ago with what appeared to be pneumonia. He had a high fever and was in a miserable condition, and for a long time made no response to the treatment given. His mother wanted to take him home. She made repeated requests to do so, but each time was prevailed upon to leave him with us a little longer. Then the doctor on the ward suggested that an X-ray should be taken. As we have no X-ray plant we sent him to the Civil Hospital at Bhiwani for this, the result being that tuberculosis of the lung was diagnosed. He was given Streptomycin and P.A.S., and almost immediately he showed signs of improvement. His temperature came down, and his appetite, which had been almost nil and was the despair of those who tried to feed him, began to improve. He was given condensed milk (a gift from the Red Cross) to start with, which was not acceptable at first, but gradually it met with his favour and eventually he took it with relish. He is now a bonny, attractive little fellow, full of fun and so energetic that it is not easy to keep him in bed.

Among the Lepers at Cuttack

REV. K. F. WELLER reports :

A few weeks ago a little boy of ten who had been waiting outside for admission for several weeks, was at last admitted. He was dirty and uncared for, and when we examined him we found that he had a very heavy infection of leprosy. He is now settled in our large family. He goes to school and plays with the other boys and girls. We wish you could have seen his face when he was received into the children's church and given one of the Christmas cards. The one we gave him was a picture of the Christ as a Babe. The youngest member of our family is five—how thrilled he was with the ball my wife gave him. We have all sorts and conditions of people—those who are ignorant and illiterate, others well educated. Mohendra Roy is a graduate and talks and reads English well. He is interested in the Christian message, and we feel that he is not far from the Kingdom. Lalit Rath is another well-educated young man ; he has a family back in the village. Hari Krishman Sahu is a Government servant ; he is nearly cured, and we hope that he will be able to go home in another two months. Both help us with the distribution of the D.D.S. tablets.

Jesus, I am Coming

REV. K. F. WELLER also writes about the Telugu fisherfolk of Gotalpur :

Recently they have passed through a time of testing ; cholera has broken out in the area. Unfortunately two Christians went down with the disease. The relatives urged the Pastor to call in the Hindu Priest. It is in crises such as these that their faith is put to the test. The Pastor urged them not to turn back to Hindu ways. Last Thursday the Pastor came to us to say that one of the patients had died suddenly. The full wrath of the Hindu relatives was visited on the Pastor. I went back with him to help all I could, and to assist him at the burial service. The powers of darkness seemed very close, but in the midst, like a light, were the words of the dying woman : " Jesus, Jesus, I am coming." The memory of these words has been a comfort to the husband in his grief. " This is the victory which overcometh the world, even your faith," came to my mind as I started back for home.

Congo Film

THE new film of our work on the Congo is now available. In quality it is excellent. Those who would like to book it are advised to apply for it as soon as possible to the Director of the Visual Education Department. Its title is : " From Scenes Like These."

Inside a West Indies Baptist chapel

A Hindu Wedding

DR. JOAN PEARS writes from Berhampur :

One week we arrived at a village to find three Hindu weddings in progress. We stopped by the house of one of the brides and watched the bridegroom's procession arrive. The bridegroom, a boy of about nine years, was dressed up in a few bits of tawdry finery and walking under a large umbrella carried by one of his escort. At the door they washed his feet and threw sacred [illegible] im ; then he entered to the sound of drums and conch shell. A special place was prepared at the back of the house, where the boy sat with the priest who had come to perform the vows. We left them to it, when the priest, a rather unpleasant looking man began to argue over the offering. He would get the rice and fruit as a fee, so was explaining to the family that such a rite could [not be performed

without a larger offering. We only had a glimpse of the bride, a child of three years at the most. She cried loudly when carried outside the house. Little she understood of what was being done, but if she had she would have wept even louder.

Long Service Acknowledged

AT the Fifth Company Baptist Church, Trinidad, in the presence of the Hon. Roy Joseph, Minister of Education and Social Services, and Mr. Debysingh, senior inspector of schools, a presentation of a clock and an illuminated address was made to Mrs. A. Mitchell, who had been an assistant teacher for thirty-six years.

Treasure in Brown Paper Parcels

ON 26th June there arrived at the Mission House a brown paper parcel. It was not the only parcel delivered that day, nor was it specially distinguished in appearance. But its contents were surprising. In neatly-wrapped bundles were treasury notes to the value of £1,000, and a slip of paper on which was written : " To the Baptist Missionary Society. Acknowledge in London *Times*, July 9th, as follows : Received safely—stirring ourselves." This was the sixth of such parcels received since April, 1947. Altogether the treasury notes thus sent have amounted to £5,500. Who the giver is, we do not know. He (or she) wishes to give anonymously, which is, of course, a way of giving in keeping with the spirit of our Lord. What sacrifice is represented in the giving, we do not know. But here obviously is one deeply concerned that the B.M.S. should stir itself and pursue vigorously its task of proclaiming the Gospel. The giver may be assured that the money is urgently needed and will be well used. We hope that his action will be an inspiration and example to others so that our supporters, stirring themselves, will raise the one-tenth more which is so vitally required.

Mrs. Poupard presenting the clock to Mrs. A. Mitchell at the Fifth Company Baptist Church, Trinidad

FROM THE ANNUAL REPORT OF THE JAMAICA BAPTIST UNION

THE past year has been one of consolidation and expansion, a year of Evangelism and Missions : 121 of our churches reported a nett increase. Among them : The Belle Castle and Stokes Hall Circuit, 82 ; Bethel Town Circuit, 76 ; Santa Cruz, 72 ; St. Ann's Bay and Ocho Rios Circuit, 66 ; Spanish Town, 65 ; Bethany, 63 ; Port Antonio, 62 ; St. Margaret's Bay, 59 ; Oracabessa, Mamby Park, Springfield, 50 ; Ulster Spring, 40 ; Richmond Vale, 39 ; Sutcliffe Mount, 37 ; Trinityville, 33 ; Buff Bay, Water Lane, 32 ; Thompson Town, Fullersfield, 32.

The sum of £9,462 6s. 10d. has been raised for buildings. St. Ann's Bay Circuit raised £1,161 4s. 3d. Lime Hall was repaired and reopened. Repairs are being effected at Liberty ; Brown's Town Circuit raised £536. New organs have been installed at Lime Tree Gardens and Mount Zion. The Buxton School has been rebuilt.

The Mount Angus Circuit raised £439 15s. ; Baronville has been rebuilt, and Mount Angus is being renovated.

Repairs have been effected on the following churches : Freeman's Hall, Elderslie, Fullersfield, Sutcliffe Mount, Grace Hill, Mount Peto, Williamsfield, Good Hope, St. Margaret's Bay, Bethsalem, Warsop, Arlington, Lottery, Mill Bank, Hephzibah, Mount Charles, Unity.

The following Mission Houses have had repairs done to them : Mount Carey, Balaclava, Sutcliffe Mount, Sav-la-Mar, Thompson Town.

New Mission Houses have been completed at Oracabessa, Paradise ; Choir Vestry, Bell Tower and Power House have been built at Springfield.

In September the official opening of New Calabar at 61, Red Hills Road took place. That was a great and memorable day for the College, the High School, and the Denomination.

In addition the churches of the Union have raised the sum of £3,361 14s. 8d. for the J.B.M.S. This is the largest sum we have raised in over twenty years.

Statistics :

133 Churches reported Baptisms : 1,243. Restored : 497. Received : 245.

121 Churches reported Increase : 1,985.

140 Churches reported Inquirers : 1,381.

Losses : Died, 273 ; Excluded, 159 ; Dismissed, 48 ; Withdrawn, 103 ; Erased, 426. Total, 1,009.

Local Preachers, 592 ; Deacons and Leaders, 1,608.

Sum raised for Buildings, £9,462 6s. 10d.

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Missionary Herald

OCTOBER 1953 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Gift Week 1953

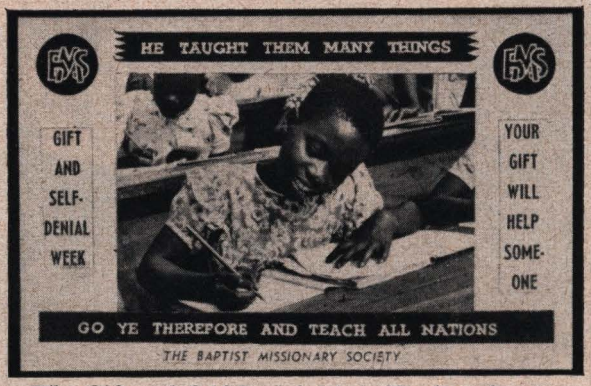
OCTOBER is always an important month for the B.M.S. At the beginning it celebrates its birthday : at the end it holds its Gift and Self-Denial Week. Its birthday celebrations have recently taken on a new significance. Last year on 2nd October the Officers of the Society met to make the first draft for the budget proposals for 1953. This year they are meeting on 1st October. Last year in many churches there were special prayer meetings : this year there will be prayer meetings again. The reason for the holding of the prayer meetings is that those who are in close touch with the affairs of the Society know that it is passing through a very critical period. Would that more people in the churches knew just how critical it was. The great question ever before us is : Can the Society continue to maintain its present work ? The answer will be given by the churches and by individual subscribers. Elsewhere in this issue the General Home Secretary discusses the financial position and appeals for a good and ready response to the campaign for one-tenth more. If we cannot increase our income by one-tenth, then we cannot continue with our work as it is. And in an age of opportunity we British Baptists will be retreating.

GIFT and Self-Denial Week should afford us a good occasion for thinking carefully on the situation. There are some who are a little suspicious of Gift and Self-Denial Weeks. Should we not be denying ourselves and giving all the time ? Does not a Self-Denial Week lead to a devaluation of the idea of self-denial as we discover it in the New Testament ? Certainly in the New Testament self-denial is something very different from going without some luxury. It involves ceasing to live for oneself and beginning to live for God. But there is a value in these special weeks.

A Self-Denial Week is an opportunity for self-discipline. There are many things which we enjoy which are really unnecessary. For one week we can do without some of them and put the money so saved to a good cause to the profit of our body as well as our soul. Take one obvious example. If all Baptists who smoke went without cigarettes or tobacco for one week and gave what was saved to the B.M.S., our funds would benefit considerably. Is that too much to ask for the sake of the Kingdom of God ? And if smokers were willing to do that, would not non-smokers have to make equal sacrifices ? We may well discover when we think on these things that there are many things which we could well do without, and much that we could do and give for the work of God in the world.

It is hoped that Gift and Self-Denial Week will be used in the churches as an occasion for considering the missionary work of the church so that interest and response may increase. In some churches arrangements have already been made for special meetings each night of the week ; in other churches there will be a missionary theme before each organization at its weekly meeting. We want those who give to know why they are giving and for what. And we always remember that giving in prayer and in life are of much greater importance even than giving in money, though money there must be. From some the self-denial which God requires is the denial of ambition and the leaving of home and friends for long study and preparation followed by service overseas.

OUR missionaries are serving nobly. We are responsible for maintaining them and for providing them with the tools with which they can do the job. The younger churches which have come into being through the work of the Society look to us for help and for leadership. Too often in recent years we have had to listen to reports of villages not visited because no evangelist was available, of hospitals ill-equipped, of opportunities for great advance which could not be seized. Think, for instance, of those great new cities of Léopoldville and Stanleyville in Congo, where we have not been able to take advantage of the strategic positions bequeathed to us by our fathers.


HE TAUGHT THEM MANY THINGS
GIFT AND SELF-DENIAL WEEK
YOUR GIFT WILL HELP SOME-ONE
GO YE THEREFORE AND TEACH ALL NATIONS
THE BAPTIST MISSIONARY SOCIETY

The Gift and Self-Denial Week Envelope for 1953

Or think of the crying need for literature in all the countries of the East. We must rouse ourselves and pray and work and give.

God is calling our generation to a great and difficult task. The world is passing through a time of revolution. New opportunities are being presented for the proclaiming of the Gospel. What a great privilege it is to be living now, and to be called by God to work for Him and with Him! But can we rise to the challenge of the hour? How far are we prepared to go? How much are we ready to give? These are questions which we should try to answer during Gift and Self-Denial Week, 1953.

A Missionary Apologetic

By H. W. SPILLETT

For the preaching of the cross is to them that perish foolishness, but unto them which are saved it is the power of God. . . . For after that in the wisdom of God the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe. (1 *Cor.* i. 18, 21.)

THESE are the words of the greatest of Christian missionaries. We understand St. Paul to mean: The missionary may be a fool, but God can do something with him. The Christian missionary has always had his critics, not least to-day, but St. Paul with his ironic apologetic comes to the rescue. The missionary movement may be foolish, and many other adjectives besides, but it has been blessed by God. By it men have been saved.

The word "apologetic" has more than one meaning, but the missionary need not apologize for himself, even if his fellow-countrymen abroad are sometimes embarrassed to meet him. He is badly served by the literature of his country, appearing therein as the man who put picturesque savages into voluminous skirts and stove-pipe trousers; or one who works off his guilt-complex in some remote mission station: or as an ignorant meddler living in some dream-world; but still he need not apologize.

No successor of Carey the statesman, Livingstone the pathfinder, or Grenfell the healer, need feel ashamed. The Communists take the missionary seriously; how strange that his countrymen often see him only as a figure of fun!

The word "missionary" sounds Victorian, although there are probably more missionaries in these Elizabethan days than ever there were then. To this generation the word, I am informed, sounds "stodgy", but is not every Christian a man with a mission, one who is "sent"?

IN the modern world, the Christian missionary has an *important function* and *an unfinished task.* Less than one-quarter of the world's population is even nominally Christian, and each new generation needs to be won afresh. In the first half of this century, the Older Churches attempted "great things for God", and the achievement was considerable. In this second half the work must go on. The shape of the task changes. It always has. The missionary moves with the times. Once he rode to his work on a donkey, a bicycle, a sedan chair; now he may go by 'plane. Once he talked to small groups; now there are broadcasting facilities. Soon, no doubt, television and the three dimension film will be among his tools in the service of Christ.

Old fields close, but new ones open.

There are familiar and friendly names in our Baptist Missionary Society handbook: names of Chinese cities like Taiyuan, Sian, Tsinan—followed by: "No foreign staff". In the years to come new names will appear, and new men and women continue the task.

THE missionary task has always been one of great delicacy. An early missionary group was once told: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." We are notoriously soft-hearted: we need to be hard-headed as well—a combination not always found in nature!

He needs to be *adaptable*: this has been said before: "I am all things to all men that I might by all means save some." This is not easy in these days of ideological conflict and strong nationalisms. He must always remember that he remains *himself*, a product of his own environment—in our case British subjects moving among other families of the human race. He may find, to his distress, that he is suspect, not because of himself but because of the memories of the past.

He is committed to a course that may be *hazardous*, but does not ask for gunboats to defend him. It was with mixed feelings that one heard

of a Chinese comment on missionary evacuation : " Missionaries used to go among the cannibals ; why are they afraid of Communists ? "

FINALLY, he should, if possible, be a *realist.* He must know the world around him, of course, but Christian realism involves more than that. He must know the reality of God, and the forces of that spiritual world which stand behind him in his tasks. These are the grim realities of the world. Naked brutality, hatred, lies and fear ; evil undisguised and unashamed ; but God still reigns. What was done on Calvary is still the world's greatest fact : Christ the power of God and the wisdom of God.

To-day we have a special task : of this you will hear again and again. It is to support with all our power those younger churches against the day when, like the Chinese Church, they may have to stand alone. We may have to warn them, like St. Peter : " Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you," for this is the age of fiery trials.

WE would urge them to reach that three-fold goal of the Christian movement in China : *self-government, self-support, self-propagation.* No Christian Church needs a long infancy. Some of the responsibilities of maturity can be undertaken from the start. Our friends in the churches overseas need *instruction* ; many are illiterate or semi-literate. All Christians must be able to read their Bibles, and must have Bibles to read. They must be able also to read of Christian life and achievement ; to enter into the rich heritage of Christian thinking. Furthermore, they must know what their foes are saying and understand something of those creeds and philosophies that sway men outside the churches. So the churches of the world need books, and the B.M.S. is about to take a larger share in the great task of providing those books. We hope, in co-operation with men and women of other churches and of other lands, to make Hong Kong a great lighthouse, a great Christian lighthouse for the Chinese of South-east Asia, and throughout the world ; the Chinese of the Dispersion, the more than twenty millions of them. In the past, Chinese Christians have not been reading people ; publishers were pleased if they sold 2,000 copies of a book with the whole of China as their market. The B.M.S. will help to alter that. The survival of Christianity among the Chinese may depend on it.

TO-DAY, for the Christian missionary, there is a special message. Christ has come to save man and to save him body and soul. We who go abroad belong to a race of well-fed, healthy people. The public health in our small land is such that we have twice the chance of survival to old age than the Indian or Chinese. We cannot keep well on their meagre diet. They have been trained to it through centuries of privation. A life of semi-starvation has been the lot of the millions of Asia hitherto, but to-day many of them are asking : " Why is this ? " and are listening to persuasive voices which claim to have a remedy.

We are hoping to-day for a world free from war, but peace by itself will not solve this problem. Human selfishness will remain. Without a great awakening or change of heart those who have will hold on to what they have, and those who " have not " will be bitter and angry about it. It is our Father's will that men should have daily bread. Let us work with Him.

We stress also to-day that Christ will save men from fear. The old gods have returned, and men are terrified by them. Primitive men feared the unknown and the irrational. Modern man has rejected our God—Who can be known—the God and Father of our Lord Jesus Christ, and so he has become a child again, a child afraid of the dark. All around us, and around the world, men and women are losing their nerve, and they will not come to God, the source of all comfort and courage.

MEN fear, too, because their lives have no meaning. The world that contains the atom bomb seems to mock at human effort. All could be destroyed in a moment, why go on ? But they do go on, plod along, do the chores, complete the tasks, all with a profound sense of uselessness and frustration. But we are people with a mission. We are sent with the Christian evangel that life is good, and that death is gain ; that suffering links man with God ; that joy is found in unexpected places.

Christ sets us all free ; the only true liberation there is.

" And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said, I beheld Satan as lightning fall from heaven."

The Christian messenger carries the assurance of victory. The vision of our Lord means that his victory was implicit from the very beginning. The Cross was there ; it still lay ahead ; but its shadow was felt. The Cross brought the victory.

There is a Cross involved in this work as in all work for Him. But we would not give Him something which cost us nothing. We thank God for this glorious job, and that He called us to His service. May He call you, too.

Medical Missions

By Dr. STANLEY F. THOMAS

III. FURTHER PRACTICAL CONSIDERATIONS

IN Hospital Evangelism the opportunities are three-fold.

1. *Direct Evangelism.* We would like a full-time evangelist, and yet without such there are certain advantages. The responsibility for making known the message now falls, not on one man, paid for the job, but upon the whole staff from the Superintendent down to the humblest cleaner. This gives a freshness and alertness to the presentation as opportunities for witness are taken spontaneously and often with great effect. It means, too, that we can have a closer association with the local churches, whose help can be called upon in preaching and visiting in the Hospital. Hitherto there has been no obstruction in our Hospital to the preaching of the Word, but hints have been dropped on various occasions that difficulties may be put in our way by Government. My answer to a local official who dropped such a hint some months ago was to remind him of the opinions he had previously expressed about the quality of the work and the friendly, eager atmosphere he had found in the Hospital. These, I said, are the fruit of our message. Life for us has been redeemed ; we have an inward peace and an outward joy which produce what you see here. Take away our message and you destroy our work.

2. *Follow Up Work.* It is the greatest privilege of the Hospital to open doors to the Gospel, but the problem is how to enter in through all such, and how to possess the land the other side. We have two practical suggestions which we have found very helpful :

(*a*) Close contact between the Hospital and evangelistic staff with a system of recording on a prepared printed form details of any patient who has shown interest in the Gospel. These forms find their way to the preacher nearest to the patient's village, and he is expected to visit that village and keep in touch with the patient.

(*b*) Hospital Evangelistic Teams. Once a month a team of hospital staff and local church leaders visits a nearby group of villages armed with details of all patients who have come from that group. They will spend a whole Sunday visiting the villages, distributing literature and holding services. Much encouragement has come from this practice.

IN some places the question of association with local government is a burning one, and everywhere it is one that demands our careful attention. Governments are taking more notice of Mission Hospitals than ever before, and in some areas are placing restrictions and conditions that are hard to bear. As far as conditions in my own hospital are concerned, I am sure that under the terms which I have indicated above we should welcome all government help and should seek to co-operate in every way possible. After all, if we choose to work in a foreign country we must be prepared to abide by the rules of that country and to stand by its government until it becomes impossible to do so. With the changing pattern of our work such co-operation with Government becomes the more necessary. In preventive work so much more can be done if

At Wathen baby clinic

Infant care is now an important part of medical work

one has the help of local officials. And large-scale efforts at malaria control, to quote one example, are costly beyond our power to manage. In the training, too, of nurses, government co-operation is essential, as the exams. given are arranged by the State, and friendly relations with the officials concerned makes the job so much easier.

WE look back over the story of Medical Missions and are intensely proud of those who were its pioneers. We look round at the great field that still remains to be possessed, and pledge ourselves to continuing service. We look forward with courage, for though there may be dark clouds on the horizon we are the ambassadors of Him Who said :

"All power is given unto Me,
GO YE THEREFORE . . ."

Baptisms at Delhi

By W. TUDOR MORGAN

EASTER was a great day for baptisms in Delhi. In all the Baptist churches, except two, a baptismal service was held. Bagichi was not one of the exceptions. Bagichi is in one of the slum areas of Delhi which is gradually being demolished. We have there a small community worshipping in a building of simple structure on the roof of the houses where some of the members live. The building does not contain a baptistry. The baptismal service was held at the Free Church, New Delhi. A service is held there in Hindustani every Sunday afternoon. The baptismal service was conducted by the Rev. S. Victor, acting Secretary of the Baptist Union of North India. He had already conducted a similar service at the Central Church in the morning. There were five baptisms at the Free Church service and five new members were later accepted into the Church at Bagichi.

On the morning of Easter Sunday the Pastor, the Rev. Emerson David, conducted a Dedication Service, and the names of four children were added to the roll.

Among the young people baptized at the Central Church on Easter morning were boys and girls of the Delhi schools. One boy lives at Bagichi and he was accepted as member of the Bagichi Church.

On Sunday morning, 3rd May, yet another new member was welcomed. Miss B. Loosley had been doing great work among women and girls at Palwal and at Bhiwani, and she is now doing similar work in Delhi. She had decided to transfer her church membership to Bagichi. The little community there is much encouraged by this. They presented her with an address in which they gave thanks to God for her spirit of self-giving in the service of her Master, and for all she has been enabled to accomplish in His name in Palwal, Bhiwani and Delhi. It was the same spirit of self-giving and desire to help the weak that had prompted her to join the little community at Bagichi. Two letters of thanks were read out. One was to the members of the Women's Meeting of Miss Loosley's home church, who had generously provided the means whereby the simple church building could be re-decorated and a new matting laid on the floor. The other letter was addressed to Miss Loosley's brother and sister-in-law, who had presented the church with a new communion table and three chairs in memory of Miss Loosley's father, who had been a deacon for many years at High Wycombe.

In her response, Miss Loosley urged upon the members that each one of them was called upon to do his or her utmost to build up the Church, the Body of Christ. This is by no means an easy task in the slum surroundings of Bagichi. We seek your prayers for this little community. Remember, too, those who will have to advise what should be done when these people will have to be moved elsewhere in the interests of slum clearance. Whether they all move together to a new place or whether they move separately to different areas, pray that they may be witnesses for Christ and means of strengthening the Church wherever they go.

Lungleh Book-Room

By F. E. RAPER

ON Saturday, 30th May, a new venture was started when a small Book-room was opened in the centre of Lungleh bazaar.

Outside the Book-room, in the middle of the road, a table and chairs were placed and Pastor Challiana conducted the Opening Service. It started with a missionary hymn followed by the reading of two verses, " Thy word is a light unto my path and a lamp to my feet ", and " How beautiful are the feet of them that preach the Gospel of Peace ". After prayer and a short explanation of the purpose of the Book-room, another Pastor, a very missionary-minded man, spoke. The Book-room was then opened by our Government Official, a keen Christian from the Khasi Hills.

The Book-room is small but well laid out and most attractive. The building is temporary and so is the site, but already people are asking, " Why not double the size of the building ? " " Why not ask for a permanent site in Lungleh ? " " Why have we never done this before ? "

It will be a boon to villages south of Lungleh, for people will be able to buy books and collect their letters without having to come the extra two miles to the mission station. What is far more important is that there is now a Christian witness in Lungleh bazaar where live many non-Lushais and non-Christians, and where there is much coming and going of other tribes.

As soon as the suggestion was made it met with general approval, in fact, with enthusiasm. Church leaders, local Christians and missionaries are all in perfect agreement on the matter. The student teachers, Bible School students and printers gladly carried down sheets of corrugated iron, wood, a door, a table, a chair, an almirah, a tin trunk and loads of books. The two young men working in the Mission Book-room share this enthusiasm and will probably take it in turns to work in the " branch " at Lungleh.

We are now planning to get tracts or single gospels in the Nepali language for the use of the Gurkha soldiers and their families, whose barracks are just above the new Book-room. We also hope to get a small supply of Bengali gospels for the Bengali population in Lungleh.

The night of the Book-room Opening was the night for the Weekly Church Prayer Meeting and, naturally, it became a Missionary Prayer Meeting, where we all felt inspired by the events of the day and by the privilege of sharing in the extension of God's Kingdom.

THEOLOGICAL STUDENTS IN JAMAICA

Below is a picture of the students and staff of the Calabar, Caenwood (Methodist) and St. Colmes (Presbyterian) Colleges taken outside the lecture-rooms of the new Calabar College. Of the students twelve are Baptist, one Congregationalist, one Quaker, five are Presbyterian, seven, including the two ladies, are Methodist, and two are Moravians

One Hundred Thousand Sermon

Below we print an article which appeared in " The Commission," the magazine of the Foreign Mission Board of the Southern Baptist Convention of the U.S.A. It is of interest to us not only because it informs us concerning the work of our American brethren, but because its subject is that of the distribution of Christian literature in Hong Kong. It will be remembered that this month Rev. W. H. Spillett with his wife leaves for Hong Kong. There Mr. Spillett will work for the Council for Christian Literature for Overseas Chinese and will superintend the production and distribution of books, pamphlets, tracts, etc.

YES, it's true ! One hundred thousand sermons in one day right here in Hong Kong. The young people of our Hong Kong Baptist churches distributed one hundred thousand tracts to the people of this city one Sunday afternoon. Each tract was literally a sermon, telling about sin and the Saviour. And each " sermon " was delivered personally, courteously and effectively to an individual.

We watched these young Christians as they gave out the tracts on busy street corners, in front of stores, in parks, in refugee areas, by the water front, by bus stops—anywhere and everywhere. Our hearts were stirred, and we thanked God for their courage, their zeal, and their faithfulness to the cause of Christ.

We also saw the people who received the messages—a well-dressed Chinese gentleman pausing on the corner to read his leaflet, a rickshaw boy sitting on the kerbstone reading his, a woman with a baby on her back, clutching her tract tightly as she moved along, two young men reading as they walked along together, a man folding his tract carefully and putting it into his pocket.

The three hundred young people who distributed the tracts met at the Tsim Sha Tsui Baptist Church at two o'clock on Sunday afternoon for a brief rally. There were songs and a message by Pastor Au Yeung, followed by prayer for God's blessing. Then the young people went out by twos and by threes.

The city had already been divided into sections so that every area could be covered. Crowded thoroughfares and quiet byways, business and residential areas, the Kowloon peninsula and the island of Victoria were all covered.

The tracts, printed by our Baptist publication office, told of man's sin, of God's love, and of Christ's saving work. Faith in Jesus Christ was set forth as the only way of salvation.

Several years ago in China a man came to one of our missionaries and told him a wonderful story. He had been saved as a result of a tract the missionary had given him. It happened up in the West River area of Kwangtung Province. He took it home and read it. His heart was touched and he wanted to know more about the Saviour. He hunted up a gospel hall, listened further to the message, and finally made his decision for Christ ! We are praying that many of those who received our tracts will likewise be touched and saved. Will you join us in that prayer ?

Happy Workers

in One Day!

By JAMES D. BELOTE

In front of the stores

On the road

At the bus stop

In the street

In the refugee area

Reading a tract

"One-Tenth More"

By J. B. MIDDLEBROOK

THIS startling slogan refers to the Home Front task for the current year, a task set chiefly by the work overseas. On 2nd October, 1952, the Society's one hundred and sixtieth birthday, estimates were received by the Officers from India, Pakistan and Ceylon, Belgian Congo and Angola, Trinidad and Jamaica, every item of which represented not only a brave effort to extend Christ's Kingdom but voiced also the Macedonian call, "Come over and help us." It was seen at once by the Officers that rising costs were continuing to make their terrific impact upon the estimates and that the incidence of higher totals meant no development or advance but only maintenance at present levels. It was also recognized that the prosaic figures of the estimate covered urgent efforts to present faith in Christ over against faith in spirits (Congo), faith in a million gods and goddesses (India), faith in Allah (Pakistan), and faith in Buddha (Ceylon). It was realized, too, that, whatever the future might bring, the Society's sustained campaign for evangelism through the work of the Church, the hospital and the school might find increasing opportunity in the newly-independent States of India, Pakistan and Ceylon. It was felt, however, that the challenge of the estimates as presented could not be accepted in full and cuts were decided upon that reduced, for example, the drug allowance by 75 per cent. and suspended any building and equipment grants for the year. The Home estimates were also drastically reduced with a view to maintaining the limitation of home expenditure at not more than 2s. 10d. in the £. It should be pointed out that no instructions were given to the Candidate Board to limit the accepting of candidates on financial grounds. Since the total Budget that resulted and that was agreed required some £20,000 more from the churches than the previous year, the General Committee decided that the appeal should be made to the churches for this additional amount, that is, ONE-TENTH MORE.

The Prayer Calendar, 1954

SUCH a decision (that is, to seek one-tenth more of £191,336) at such a time (that is, at a time of economic stress in Britain and of competing financial claims in the churches) by such a Society (that is, Carey's own Society) could only have been arrived at *on religious grounds*. Financial considerations were certainly taken into account, but basically the ONE-TENTH MORE Campaign is *not* a "nicely-calculated less-or-more" but an appeal, to use the great Apostle's words, "from faith to faith," and, therefore, an appeal launched in high hope and with a sense of Divine impulse and inspiration.

How, then, is it anticipated that income from the churches can be lifted from its present high figure (and how grateful the Society is for the 90 per cent. increase on ten years' giving) to a grand new total of £210,000? The grounds for this hope can be stated simply, and they are as follows:

The additional ONE-TENTH MORE would be raised out of hand if every present giver were to add one further penny, shilling or pound to the ten already given, and we hope and believe that many friends of the Society will do this forthwith; in fact, quite a number are already doing so. Such an additional tenth represents an extension of the principle of dedication and it links on to the Biblical tithe and its promised blessing (Malachi 3: 10). It would, therefore, represent a religious gesture; it would even carry with it a touch of Calvary

in its element of self-sacrifice. And how we long for a vast aggregation of " tenths " that would mean many more shoulders taking up a cross willingly made heavier than ever before.

BUT dedication is never the final end that a Christian seeks to attain, and simply for B.M.S. to receive more gifts from its *present* supporters would mean a breakdown in evangelism itself. For missionary propaganda that seeks to win Christian men and women to the Gospel that is universal, that strives to widen the embrace of their prayers to include all races and that presents them with Jesus' own never to be abrogated command, " Go ye therefore into all the world," is not merely a device to pick up pennies for overseas missions ; it belongs to the heart of the Gospel, to the true function of the Church, to every page of the New Testament and to the duty and privilege of every believer. It is urged, therefore, that the ONE-TENTH MORE campaign should be turned in the direction of the non-contributing member, whether old, middle-aged or young.

In this connection also it is well to remember the declared church membership of the denomination, namely, 332,187, and to add to this tremendous figure (tremendous when we recall our Lord's reference to the two or three gathered together, Matt. 18 : 20), the large host of those who are members of the congregation and of young people's and other societies though not of the church. What a multitude we Baptists are and what wide hearts we have in missionary allegiance ! How can it possibly be believed that the total financial needs of both the Home Work Fund and the B.M.S. are beyond the denomination's capacity ? How inspiring and how generous the response has been in the last few years to the appeal of the B.U. and the B.M.S. ! To " attempt " and " expect " great things belongs to the very genius of that denomination whose baptism is total, whose polity is freedom, whose record is missionary, whose belief is in the Spirit and whose message is evangelistic.

B.M.S. Congo Headquarters at Léopoldville

THIS great challenge of the ONE-TENTH MORE, therefore, though presented in financial terms and with reference to a percentage, represents a call to enrich dedication with deeper self-sacrifice, to become a missionary oneself in church and school amongst non-contributors, and to take a high view of the potentialities of British Baptists in a time of spiritual and economical crisis. Like the Macedonians, let us first give ourselves to the Lord (2 Corinthians 8 : 5) ; like the prophet Isaiah, and answering the call, " Who will go for us ? ", let us emerge from the temple as ourselves coals of fire among our fellow-countrymen (Isaiah 6 : 8), and like John on Patmos let us, being in the spirit on the Lord's day and other days, be ready to challenge the churches with the words of the One who is alive for evermore (Revelation 1 : 10–14).

Fellowship in Prayer

Based on the Prayer Calendar

October 4–10.—JAMAICA.—Originally a mission field of the B.M.S., Jamaica has now its own independent Union and sends out its own missionaries. But the B.M.S. still supports the work by grants and by the providing of members of the staff for the Calabar Theological College and the Calabar High School at Kingston. In addition, one missionary, Miss P. M. Tuckett, works among women and girls. Pray for our B.M.S. missionaries, for the ministers and members of the churches in the island, for the Jamaica Baptist Union and for the Jamaica Baptist Missionary Society.

October 11–17.—TRINIDAD.—There are two areas in Trinidad : one round Port of Spain, where Rev. A. L. and Mrs. Suter are at present working ; and the other in the south, where the village churches are in the care of Rev. S. G. and Mrs. Poupard. Miss E. L. Waggott is specially concerned with work among women and girls.

October 18–24.—DACCA AND NARAYANGANJ.—Dacca is the capital of East Pakistan. In addition to the evangelistic and church work in the city and the surrounding villages, special work is done among students in the Regent's Park College Hostel. At Narayanganj, not far away, the Gospel is preached not only to Muslims but also the the European community.

October 25–31.—GIFT WEEK.—This is Gift and Self-Denial Week. Pray that the Baptists of this country may worthily observe it and so demonstrate their concern for the preaching of the Gospel to all nations.

Our prayers are asked for other centres in East Pakistan—Dinajpur, Rangpur and Purnea—where evangelistic and church work continues.

FROM FAR AND NEAR

Award to Congo Research Worker

LAST July the King of the Belgians received in audience Miss Louise Pearce, formerly a medical research worker in Congo. He presented her with a cheque for fifty thousand francs, being part of a prize offered by King Leopold II to anyone who could discover a remedy for sleeping-sickness, and decorated her with the insignia of an Officer of the Royal Order of the Lion. An American citizen, Miss Louise Pearce went out to Congo in 1919 in connection with the Rockefeller Institute. She discovered a new drug, tryparsamide, which was effective in curing the disease of sleeping-sickness in its advanced stages. Her research work was continued at Yakusu by our own Dr. C. C. Chesterman.

H.M. King Badouin decorating Miss Louise Pearce

Bolobo

AFTER all the Christmas celebrations, itinerations began. Miss Hall and Miss Phillips spent two weeks in the river area, baptizing thirty-five men and women, inspecting schools and trying to " strengthen the brethren ".

Miss Lowman divided her five weeks between the Ntand'e Mbelo area and the Nkuboko. In the latter area there were forty-five baptisms, but much sorrow, too, for division in the church.

Missionaries' Literature Association

OUR missionaries overseas are constantly making requests for papers and periodicals of every kind. Regular dispatch of a magazine or weekly after you have finished with it is another avenue of appreciated service. Offers to send will be gratefully received by the Honorary Secretary, M.L.A., c/o Baptist Men's Movement, 93, Gloucester Place, London, W.1.

Fourth World Conference of Baptist Youth Commemorative Stamp

THE Government of Brazil issued a special commemorative stamp to mark the occasion of the holding of the Fourth World Conference of Baptist Youth in Rio de Janeiro. The stamp is green in colour, rectangular, and with a traced design printed by a photogravure process. It has the water-mark : " Brazil-star-post ". The stamps were printed fifty to a sheet and altogether thirty thousand sheets were issued.

It is interesting and encouraging that this step should be taken by the government of a country where the Roman Catholics are so numerous. Three years ago a Bible Sunday postage stamp was issued in Brazil, the design of which was that of a Bible Society poster.

We are informed that at one of the meetings of the Youth Conference the Postmaster-General of Brazil was himself present and gave his testimony. There seem to be good prospects for evangelical missions in Brazil, to which the B.M.S. has just sent two of its missionaries.

A number of these commemorative stamps are available, mounted on a descriptive card and bearing the special commemorative postmark. They can be obtained (price 3s. 6d.) from Mr. C. H. King, B.M.S. Stamp Bureau, 23, Prentis Road, Streatham, London, S.W.16.

It may here be said that the B.M.S. Stamp Bureau is always glad to receive gifts of foreign stamps, which are sold for the benefit of the Society ; and Mr. King is always glad to have inquiries concerning stamps from prospective buyers. Let him know your wants.

Home and Family Week at Trinidad

REV. A. L. AND MRS. SUTER report :

The first week in May was a special week in this Island because it was the " Christian Home and Family Week " arranged by the Protestant Churches. The theme this year was " Christ the Solution to Home Problems." The island was divided into areas and each area held its own meetings ; but the theme was the same for us all. In the Port of Spain area we had a full programme. On the Sunday we had special services in the individual churches. On the evening of 4th May we had a big open-air meeting in one of the public squares ; nearly a thousand people attended. The next day a Youth Meeting was held in one of the churches, and there they had a mock trial and discussions on " Mirth, Manners and Marriage ". On 6th May joint prayer meetings were held in three or four of the churches. In St. John's young people carried through some impressionistic worship, and gave choral readings, all based on our theme, " Christ the Solution to Home Problems ". The church was in darkness except for the stained glass window behind the pulpit, and this was floodlit from outside. The

main panel of this window portrays Holman Hunt's picture of "Jesus, the Light of the World". Throughout the whole service there was an atmosphere of reverence that was felt by many of the worshippers.

Prayer Calendar

THE Prayer Calendar for 1954 is now available at a price of 2s. 6d. (postage 3d.). It has a most attractive picture which will make it a welcome addition to the wall of any room. But its main purpose is not to decorate but to enable its owner to pray in the course of a year for all our work and all our missionaries. Order your copy now, either from the Missionary Secretary in your Church or direct from the Carey Kingsgate Press, Ltd.

Fear of Enemies

REV. E. LESLIE WENGER writes from Barisal: While at Sonatola, our most distant village, I met another pervading problem: the Old Testament problem of fear of enemies. A Christian young man is teaching in a Burmese village (there are many such villages, settled over a century ago, near the sea). He got into an altercation with a Muslim and struck him. The Burmese leaders fined him severely for this fault, and the case was closed. But next day a party of forty or more Muslims came to take revenge and beat him. It was, indeed, a great disgrace that the Christian committed the first open fault; but this mob excitement is something that continually makes non-Muslims anxious as to what may befall them. In this matter both the Burmese and the Christians are nervous. The matter has gone to the courts now, so we must wait and see.

I heard also of another Muslim, who had mixed with the Christian community in Sonatola, and finally wanted to become a Christian. But when other Muslims heard it he was attacked one day in the midst of the market-place and beaten. In the end he had to flee the district, and has been baptized in West Bengal (India), and has taken a new name. This story shows that, for all its faults, the local Christian Church can still attract others to Christ, for in this case no missionary was responsible for this man's conversion. It also shows the danger involved in a Muslim making confession of faith in Christ.

Residential Courses for Women

MISS SYBIL M. STAPLES, of Udayagiri, writes: A fortnight after the young women returned home the preachers' wives and some of the women deacons came in for a twelve-day residential class. The wives with very young children had to bring them, so a young girl, who helps to look after the Henry children, ran a small crèche for them while their mothers were in class. We felt that both classes were very well worth while. We shall continue the follow up work with a one-day class a month in two or three centres, commencing after the rains season is over. It is also continued in the Christian Home Movement, which is well established in three centres. In these centres the women are organizing daily family worship, and a weekly meeting in the village street, and once a month they are taking the chair and giving the address at the big meeting in the church. We hope to introduce this movement to other churches in the more distant areas in the near future. The men have been so impressed by the spirit of these meetings that they have asked if they may join in as well. That is what we had hoped for, as it is the Christian home that we wish to emphasize and not a women's meeting as such.

G.A. Jubilee

THE main celebration of the Jubilee of the Girls' Auxiliary will be held on 17th October. In the afternoon there will be a reception for members, past and present, and in the evening at seven o'clock a service in Bloomsbury Central Church. The principal speaker at this service will be Rev. Gwenyth Hubble, Principal of Carey Hall.

MISSIONARY RECORD

Arrivals

26th July, Mr. and Mrs. L. H. Moore and child, from Pimu; Miss M. A. Fasham, from Yalemba.

31st July, Mrs. R. A. Crumpler and child (by air) from Wathen.

Departures

27th July, Miss E. R. Lewis, for Delhi; Miss K. M. Lewis, for Palwal; both by air.

28th July, Miss V. Harrison, for Quibocolo, and Miss H. G. Ball, for San Salvador; both from Lisbon.

14th August, Dr. Jean Benzie, for Bhiwani (by air).

17th August, Miss A. Bean and Miss D. J. Blackmore, for study in Brussels.

19th August, Miss D. M. Tivey, for study in Brussels.

20th August, Dr. and Mrs. E. H. Wyatt, for study in Brussels.

Marriages

25th July, at St. Albans, Rev. Geoffrey Ellis to Miss Catherine Mary Simpson (missionaries-designate for Congo).

1st August, at Elmstead Lane, Chislehurst, Dr. Edward Henry Wyatt to Miss Hilda Mary Eggleton (missionaries-designate for Congo).

Deaths

8th August, at Bath, Rev. E. C. Askew, B.A. (India Mission, 1915–1924; Jamaica, 1944–1948).

11th August, at Dehra Dun, North India, Miss A. M. Hampton (India Mission, 1896–1939).

18th August, at Birmingham, Mrs. E. Howell, widow of Rev. John Howell (Congo Mission, 1896–1921).

A Case of Supernatural Healing

By D. S. McLAREN, Udayagiri

MY reason for placing this case on record is that authenticated instances of supernatural healing occurring when the patient is moribund are few. The reader should know that I am a medical missionary, on the field for three and a half years and qualified for six years, almost all of which has been spent in hospital practice. During the nine years in which I have worked in hospitals as student and doctor I have seen no other case in which it seemed reasonable to attribute an unexpected recovery to prayer and to prayer alone. The following are the facts:

Tarinichorono Naik, aged thirty-five, son of Boli Naik, Oriya Pano Christian, of Kurtumghor, sixteen miles from Balliguda and fifty-nine miles from G. Udayagiri, was admitted to this hospital on the 5th June, 1953. He was referred to me by the Balliguda Government Hospital doctor. The main features of the history were: fever and severe headache for nine days, with increasing weakness and depression of mental activity. After examining the patient I agreed with the diagnosis of the Balliguda doctor—enteric fever. Subsequently, the diagnosis was never in doubt, although the failure to respond to treatment is difficult to understand. On the morning after admission treatment was commenced with chloromycetin, the only drug known, as yet, to be specific in this disease. On the 7th and 8th the temperature had fallen slightly but the general condition showed no improvement. On the 9th the temperature fell to normal for the first time since admission, but rose in the evening, and on the 10th the patient was much weaker.

JUST after midnight in the early morning of the 11th I was awakened by the night nurse to say that the patient was very ill. On reaching the bedside I asked the patient how he felt, but was told that he was unable to speak. I then felt for the pulse and, whereas previously it had been slow and bounding, it was now impalpable. The patient lay motionless, barely breathing. My considered opinion, and that of the relatives and nurses, was that he would be dead in a few minutes. I explained the position to the relatives, that is, to his father and mother and uncle, the latter being one of our preachers. I told them that no medicine could save him and that the only thing to do was to pray. Standing at the foot of the bed, I then prayed in Kui, a language known and spoken by them all, but not their mother tongue, which is Oriya. I prayed that God might see fit to perform a miracle, but that if not He would accept the patient unto Himself. I then went back to bed, but could not sleep for a long time, worrying about the failure of the treatment and not expecting to find the patient alive in the morning.

The Old Order. Preparing for a buffalo sacrifice near Udayagiri

At seven o'clock that morning I went to Hospital Prayers as usual, and afterwards, hardly daring to think that the patient might still be there, I went into the Men's Ward. The patient was alive and much better, able to speak and asking to be propped up. Ekadosi, the patient's uncle, then told me, with a voice that trembled with emotion, how that after I had left they were joined by another preacher, himself a patient at the time, and how they prayed again for the patient's recovery. Soon after this Tarinichorono's spirit seemed to return, to use the old man's words, and he prayed for himself, not for recovery, but that his sins might be forgiven, whether he was taken or spared. It appeared that he had severely backslidden and had ceased to worship publicly and privately.

I GATHERED together a number of the hospital staff and, explaining to them what had happened, I asked them to join in prayer for the full recovery of Tarinichorono. Several prayed most earnestly, and then Ekadosi really poured out his heart as he prayed again for his erring nephew. The rest of the story is simple. Day by day the patient gained strength, his temperature slowly returned to normal, and on 27th June, 1953, he was discharged home. Tarinichorono himself was full of the new-found joy he was experiencing in Christ, and his relatives were all delighted and constantly praising God. Others, too, have said that he is a different man, and a sign that a real change has taken place is the recent settlement of a large debt to hospital long outstanding.

In closing, I would make a few comments for your consideration. Compare this case with James 5 : 15. None of us who were present that night when the patient was moribund expected him to live. Nevertheless, our prayer was a prayer of faith, faith in the ability of God to do the humanly impossible if it was His will in this particular case. Then, again, James makes the rather surprising statement that after the sick man has been healed his sins will be forgiven. Presumably this would only be the case if the patient himself sought forgiveness. The fact that the patient in this case, as soon as he was able to speak, prayed for spiritual restoration and not for restoration of health, supports my contention that this is a case of supernatural healing through prayer. Finally, Scripture seems to indicate that supernatural healing should be a not uncommon phenomenon in the experience of the Christian. James 5 : 14—*Is any sick among you?* and then verse 16—*Pray one for another, that ye may be healed.* These words are directed to Christians. If we took them more seriously we might be privileged to see the supernatural working upon the natural more often.

The New Order. Baptizing a believer near Udayagiri

ACKNOWLEDGMENTS

(To 31st August)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Mrs. A. Barton, £1 ; Mr. F. E. Noon, £1 15s. ; Anonymous, £2 ; Anonymous, 10s. ; "Matlock," £150 9s. 10d. ; Anonymous (for work in East Asia), £2 ; "In Jesus of Nazareth's Name," 10s. ; E. Morten ("In Memory of My Dear Sister"), £5.

Deficit Fund : Anon., 4s. ; Anon., £1 ; Anon., "In response to the Deficit Appeal," £1 ; Two Friends in Crowborough, £1 ; Anonymous, £5 ; Anonymous, £1 ; "Guided," £1 ; "Keswick," £280 16s. 5d.

Medical Fund : "In Grateful Memory of C. H. and Edith Barcham," for Medical Work in Lushai, £200 ; "A Little More," £3 ; "In Jesus of Nazareth's Name," 10s.

Towards expenses of delegate to Rio de Janeiro Conference, "L. E. S.," Manor Park, £1.

Legacies

THE following legacies have been gratefully received in recent months :—

			£	s.	d.
July	1st.	Miss C. E. Freeman	100	0	0
	6th.	Miss C. E. Freeman (Medical)	50	0	0
July	7th.	Miss E. L. Tilley	100	0	0
	7th.	Miss M. A. Ladd	25	0	0
	7th.	Miss M. Edwards	100	0	0
	13th.	Mrs. M. Pullen	20	0	0
	13th.	*Mrs. S. M. Lord (for upkeep of W. E. Lord bed, Palwal) ..	225	0	0
	15th.	Miss S. A. Ward	1	0	0
	16th.	Mrs. M. C. Ross	25	0	0
	16th.	Miss E. Sabbage	401	0	3
	18th.	Rev. J. Rogers	100	0	0
	29th.	Mr. W. H. Clatworthy ..	100	0	0
	29th.	Mr. B. Senior	1,000	0	0
Aug.	5th.	Mrs. G. A. Thompson ..	200	0	0
	12th.	Mr. F. Grose	200	0	0
	12th.	Mr. S. R. Kent	100	0	0
	14th.	Mrs. C. S. Millard	100	0	0
	15th.	Mrs. E. N. Denyer (General, £486 15s. 2d. ; Medical, £973 10s. 4d.) ..	1,460	5	6
	17th.	Mr. F. R. Pearson (Medical) ..	20	0	0
	18th.	Mr. F. C. Butler	623	11	3
	18th.	Mr. C. H. Barcham (Medical)	50	0	0
	25th.	Miss C. A. Culross	25	0	0
	28th.	Mrs. R. A. Haynes (Medical) ..	500	0	0

* Also £200 in 4% Funding Stock for the W. E. Lord bed.

Cover Picture : Learning can be pleasant in Congo. A scene in a B.M.S. School.

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Missionary Herald

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OF THE BAPTIST MISSIONARY SOCIETY

Jesus Only, None Beside

IT is good for us at times to think of some of the fundamental reasons for our taking part in missionary enterprise. We bear in mind always, of course, that our Lord commanded His disciples to go and preach and baptize. As disciples we have no alternative but to obey. We have received our marching orders ! But behind our obedience is the conviction which we have that Jesus and Jesus alone is the Saviour of the world. We are not content that we as Christians should believe in Jesus while Hindus continue to worship their gods and Muslims their god revealed to them through his prophet Mohammed. Jesus is the Saviour for Hindus and Muslims. We cannot tolerate a position where He is just accepted by Hindus as one god among many or patronized by Muslims as a good prophet. We worship Jesus as the Son of God, the only begotten of the Father. And when we as Christians speak of God we can only conceive of one God, one God in three Persons : Father, Son and Holy Spirit.

THE older psychologists used to speak of the three modes of consciousness—thinking, feeling and willing. The error into which they frequently lapsed was that of imagining that one mode could be considered apart from the other two. The human mind is very complex and cannot be so dissected. But these three factors of thought, feeling and will must always be borne in mind when thinking of human personality. The only religion which can claim to be truly universal, the only religion which can satisfy the needs of the whole personality, is that which can satisfy thought, feeling and will.

Now, here is one of the arguments which can be used to justify the claim that Christianity is the one true religion and to demonstrate the imperfection of other world religions. Here, too, is an indication of the ways in which Christianity can be said to fulfil other world religions in the sense that it makes up that which they lack.

IN the New Testament Jesus is set forth as the Truth. He taught men the truth and in His own person He revealed the truth. His teaching stands the test of careful scrutiny. What He had to say of God, of the world, of men, of relations between men and God, and between men and men, is in accord with what we discover through experience and satisfies our minds. That which men and women have discovered in their own experience when they have yielded themselves in faith to Jesus is likewise true and stands the test. What the New Testament teaches about Jesus and what the saints have discovered about Jesus satisfies the thinking aspect of our personality.

BUT Jesus is also declared in the New Testament to be the Life. He claimed that He came that men might have life and have it to the full. He gave Himself up completely to the will of God and died on the Cross that men might have eternal life instead of perishing. And apostles, saints and martyrs discovered in Him new life which was life indeed. The Apostle Paul, for instance, speaks of " life in Christ ", that new life which was fellowship with Christ, the spirit of Christ working through the believer so that he thought and acted like Christ Himself. In the call to repentance, to self-denial and surrender, and in this wonderful experience of new life there is full satisfaction to the feeling aspect of our personality.

AND there is no doubt that Jesus was one who bade men tread the way He trod. " Follow Me " were words spoken by Him on more than one occasion. And in all generations Jesus has been issuing the challenge " Follow Me". Of course, Christians have always been inclined to think of their faith in terms of following Jesus and have always looked on Him as the great pattern and example. One of the earliest names given to Christianity was The Way. And Jesus is proclaimed as The Way. In this aspect of our faith is full satisfaction for our willing.

India—Casting out the net

JESUS, then, can completely satisfy the whole personality, and He only can do so. To use the words of William Carey Junior's Bengali hymn, "Jesus only, none beside, He's the Saviour." Or, as Jesus Himself said : "I am the Way, the Truth and the Life. No man cometh to the Father but by Me."

O Cristo Vivo Reina

(*The Living Christ Reigneth*)

A Report of the World Youth Conference at Rio

By A. C. ELDER

IT was a great privilege to be present at and to take some part in the meetings of the Fourth Baptist World Youth Conference in Rio de Janeiro. It was an excellent introduction to our new life in Brazil. The scenic beauties of this capital city are, we imagine, unparalleled. The wide sweep of golden bays overshadowed by towering green hills, and above all the black peak of Corcovado crowned with its sixty-foot statue of Christ with hands outstretched in blessing, are unforgettable. A city of tall skyscrapers, shady squares, wide avenues, romantic, throbbing with vitality, thronged by people of several races and speaking a variety of languages. (The racial problem has been forgotten in Brazil, and intermarriage is the rule rather than the exception.) There are extremes of wealth and poverty. Here, on the white-sanded beaches of Copacabana some of the richest men in the world take their ease. There, almost within sight of the beaches, on the slopes of the surrounding hills, are thousands of "hovels", sheltering tens of thousands of Brazil's "proletariat". Men and women, unable or unwilling to earn their living in the vast undeveloped hinterland, flutter like moths to the glamorous city to pick up a few *cruzeiros* here and there "that fall from the rich man's table". Such extremes are fruitful soil for Marxist opportunists, who are not slow to exploit them.

O CRISTO Vivo Reina. Did He reign in Rio? If you had sought out one of the scores of evangelical chapels and worshipped there, or visited the home of a Brazilian believer, you would have known the answer. If you had been one of the great crowd of 7,000 in the Football Stadium listening to the mass choir singing with full hearts and full voices, "*Minha Patria para Cristo*" (My country for Christ), you would have known the answer. If you had been one of those who joined the crowded conference at the First Baptist Church and listened to a Brazilian delegate at the opening session, "We constitute a very small minority in the world, but we are a force, even as the atom is a force ; our strength has no limits because our faith is firm in Christ," you would have known the answer. And if you had listened to the responses in their own tongues from the representatives from nearly thirty nations, "For He must reign till He hath put all enemies under His feet," and sat enthralled by the superb interpretation of the Hallelujah Chorus by the Excelsior Choir, "For the Lord God Omnipotent reigneth," you would have echoed in your heart, as we did, "He reigns, He must reign."

EACH day the carefully-prepared programme was followed through : devotions led by delegates from different countries ; Bible studies on the Book of Acts directed by Culbert Rutenberg, and ably interpreted into Portuguese by Robert Bratcher (one of the features of the Conference being the facility with which this interpretation of languages was done) ; inspirational singing, another characteristic of the Conference, led by a Latvian, Carlos Gruber, who also directed the Brazilian Latvian Baptist choir, which contributed greatly to the inspiration of the meetings. Brazilians can sing, and it was a great thrill to join with them in bi-lingual hymns—the great hymns of the Church everywhere. Each morning, too, we were given glimpses of youth work in different parts of the world, glimpses reflecting very different backgrounds. A window was opened to us by Akiko Endo on to the ruins of war-stricken Japan, valiantly striving to build up her wrecked youth work. We heard the almost tragic note of realism issuing from ideologically divided Germany—"Without Me ye can do nothing" ; "I will build My Church" ; "I am the Way." We saw through the eyes of Guido Saccomani the struggle of what, humanly

Rio de Janeiro—The First Baptist Church

speaking, is an insignificant minority in Italy. We caught a glimpse, too, of post-war youth work in Britain, through the eyes of Gordon Hastings, who ably represented the United Kingdom. Our eyes were opened wide to the vast numbers and immense resources of young Baptists in North America. "The young Baptists of the United States are having a wonderful time," was the report given, and we could well imagine it, if the three hundred delegates they sent to Rio were anything to go by! We glimpsed at the vigorous evangelistic spirit of Brazilian Baptists, the most rapidly growing Christian community in the world. We saw, too, the way in which young Argentines are facing with confidence an uncertain future. And all these glimpses contributed to give us a vivid picture of the fact that the Living Christ reigns in the hearts of hundreds of thousands of young Baptists the world over; and they are a militant company.

SEVENTEEN groups met each morning for Seminars on various aspects of the Christian message in its impact on the modern world. The convenors of these groups were all young people, most of them in their teens. The comment of my own group convenor, "If Christ is to reign, it must be through World Missions," pin-pointed the central fact that at the heart of all our discussion of the gospel was the inescapable missionary obligation.

Afternoons were free for sight-seeing, etc., but in the evenings we met again for crowded sessions, spotlighting various continents—South America, Europe, Africa, Asia, North America, culminating on the last night with a call to advance, in a memorable address delivered by the Youth Secretary, Joel Sorenson—"Lead on, O King Eternal."

WHAT was achieved by the Conference? In actual tangible results, very little. The Baptist World Alliance is not an executive body, but a world fellowship of Baptists. Nevertheless, there were certain significant achievements:

1. A Statement was issued by the Conference—an affirmation of faith in the Living and Reigning Christ, and a call to intelligent and sustained evangelism. "The strong experience of God's calling Spirit in our Conference makes us ask young Baptists everywhere to embark on the roads of evangelism in a fresh way. We hope the compelling call to be witnesses for Jesus Christ will be felt everywhere, and that the response to Christ's demands for witnesses will surpass everything that human brains can think and human hearts can dream."

2. The publicity Baptists received at Rio, through the secular press, the issue of a special commemorative stamp (have you got yours?), and a speech made in the Brazilian House of Representatives, has undoubtedly given Brazilian Baptists a stronger position in the religious and secular life of this vast country.

3. Not the least achievement was the fellowship enjoyed by young Baptists of different races, colours and languages, a fellowship which transcended many walls of partition. For many young people, Rio 1953 was their first introduction to a vision of the world Church, and they can never be the same again. "If Christ is to reign, it must be through World Missions."

The New Cannibalism

ONE of our missionaries writes home:

One or two of the boys who work in my neighbour's house were very disturbed about the food they were asked to prepare. They told the householder that they didn't agree with eating human flesh. The human flesh was "Hunter's Sausages". Sardines had a picture of a sardine on the tin. Corned beef had a bull on it. But these sausages had a picture of a man in a red hunting jacket!

Our Schools at Udayagiri

By SYBIL M. STAPLES

OUR work has become so exciting just recently, as we have had four special new arrivals. Two are docile dun-coloured bulls for ploughing, and two are stolid staid buffalo for ploughing and drawing the cart. Each day Irfonwy Bowen (General Adviser on farm matters !) and I can be seen out contemplating our animals. Our pride in them is immense, but not greater than that of the school children. They count it a privilege to clean out the shed, and there is great competition to take the buffalo to the river twice a day for their bath.

The School is a hum of activity these days. The woodwork class has been working overtime to make the ploughs and yokes. The ploughs that are used out here are made of wood with an iron tip. Relays of boys have taken it in turn to plough twelve small rice fields and to repair the banks so that later the fields will hold water. The girls are sitting back just now and doing extra needlework. Their turn will come in another week or so when the fields are all ploughed and full of water because it is the women who do the replanting of the young rice plants. These young plants are now growing in nursery beds in the school garden. While the girls work the boys will remain in school and make up some of the geometry lessons that they are missing now ! School, at this time of the year starts at 6.30 in the morning, but this morning some of the boys were ploughing at 5 o'clock, having already walked a couple of miles to school. Long may this enthusiasm last.

THE School is self-governing. The children have their own Parliament and they have elected their own Ministers. They have a chief Minister, who chairs all the meetings and who is really our head boy ; a Minister of Education, who keeps an eagle eye on the attendances ; a Minister of Buildings, who sees that the walls, desks, etc., are not defaced, and who gives advice in the general tidiness of classroom, etc. ; a Minister of Agriculture, who has a pretty heavy job just now keeping track of implements and seeing that the animals are well cared for ; a Minister of Health, who has a quiet word with anyone who needs reminding of the necessity of cleanliness ; and a Minister of Games.

The Parliament meets once a month, and it is a very serious meeting indeed. It is much more impressive to be summoned to appear before them than it is to have to appear before the Headmaster or me ! I perhaps ought to add that I am the School Manager, which really means general adviser and factotum. However, the school Parliament is doing a really good job of work. The attendance is amazingly good, especially when one realizes that many of the children walk five or six miles to school every day, often through quite jungly paths. We are a Middle English School which means that the children learn English as an extra subject, and that the school starts at the fourth class and finishes at the seventh class. Any children who wish to read higher than that go to the Government High School and read in the eleventh class which is the Matriculation Class. We have had so many applications this year from children who wish to join our school that there are forty-four children in the fourth class.

CHILDREN from the distant villages are accommodated in the Boys' and Girls' Hostels. We also have three Primary Schools attached to the Mission, but I must tell you about them some other time. Now I must tell you about the new venture in the Middle School. There is a real need for the introduction of Basic Education Methods, as it is called out here. In the past when there have been fewer children coming to school most of them could be absorbed into the Hospital work, preaching or teaching. That has created a rather unfortunate impression that education results in a job in the Mission or in some special training. We are now trying to show

An Indian Village

them that education will mean a better and more useful life in their village. In this new agricultural venture we are using a new improved variety of rice seed. We are also showing that cow manure is the best manure. Cow dung is used for plastering walls, floors, etc., but rarely for feeding back into the ground as manure. Barbara Boal is in charge of the Art classes and the children are discovering that their knowledge and ability in this subject can be applied to the needlework class and to the hand-work classes for book cover designs and for decorations for clay pots and vases.

PLEASE pray for our schools, and especially for our teachers who are willingly and happily taking on these extra responsibilities. All our teachers are Christians, but some of our pupils are not. We are a Government Grant Aid School but prayers are taken before school officially begins, and the emphasis on all we do is Christian. We are waiting until our rice harvest to introduce the idea of returning a thank-offering of at least a tenth to God. In everything that we do and introduce in the work here I feel that we must always ask the question : "To what end is this leading?" If we can answer : "To the decreasing of the Mission financial help and authority and the increasing of local self-support and Christian responsibility," then we are on the right lines. There is much to be done and we do ask your prayerful support.

Harvest Festivals in the Kond Hills

By Mrs. BRUCE HENRY

HARVEST festivals take place out here in January, in the middle of the cool season. At present it is the rainy season and all the men and women are busy in the fields, ploughing, planting and weeding. When harvest time comes it is sunny and fine, cold at nights, but warm during the daytime. Until the paddy-field is reaped and the sheaves carried home, men build little leaf huts and, huddled by a fire, will watch over their crops to drive off animals or thieves. These latter are often known to reap a whole field during the hours of darkness. What rejoicing there is in their little homes when all is safely gathered in. The paddy is cut by hand with a sickle and then tied in bundles and brought home in large wicker baskets on the women's heads, or in two baskets slung from a wooden bar which the men carry on their shoulders. The grain is then winnowed and stored in a huge basket in the home. This basket often reaches from floor to ceiling and occupies the best part of one room.

In the paddy fields

NOW, how does all this affect the Christians? Unlike their animistic neighbours, they will have offered no sacrifices at planting, ripening and harvest time. Instead, on the appointed Sunday they will bring their gifts to the Lord Who made such a sacrifice for them. On the day of the Harvest Festival the folk may be seen leaving their homes, the women with baskets of rice on their heads and the children carrying vegetables, eggs, or smaller baskets filled with finer types of grain. All this produce is heaped on the floor inside the little chapel, at the front. The menfolk will probably have decorated the building with coloured paper and date palms or other greenery. The rice forms a goodly pile, with the other gifts arranged around it. There is a general air of happiness and thankfulness everywhere; and worship, harvest hymns and topical addresses complete the day. The produce is sold and the

proceeds sent to the central fund of the churches. Some churches will send in as much as £5, others as little as five shillings. Nevertheless, however great or small their gifts, they all go to support the twenty-one preachers throughout the Kond Hills.

THROUGHOUT the year the housewives also take their share as they regularly put by rice for God's work. *Muti Pranga* is a great custom and one which commends itself to you and me. As the wife measures out the rice for the day's needs she puts a handful by in a separate basket. This is kept until the next Women's Meeting, when it is taken to the church for the offering. Thus, daily, this woman remembers in a practical way the One Who provides her needs. Just supposing every Christian housewife in Britain, when she buys her weekly groceries, was to put the cost of one tin or one pound of some commodity into the missionary box, I am quite sure there would be a considerable increase in missionary societies' income. To do this would not be difficult, and it would ensure systematic giving. How God covets the gift that has been given with thought and prayer! Here on the foreign field there are many problems, such as expenditure exceeding income and work being

The women also at work

curtailed because of lack of funds; but we constantly look to you folks at home to play your part with us so that opportunities may be grasped for the building up of these people in Christ, and that they may have an increasing knowledge of Him. May we never be guilty through lack of thought or sacrifice, of leaving a door closed that could well be opened!

Fellowship in Prayer

Based on the Prayer Calendar

November 1–7. UPOTO-PIMU. This important station on the Upper Congo is a centre of many activities including church and pastoral work, evangelistic and educational work and the training of teacher-evangelists. There are a hospital, dispensaries and a leper asylum. From this centre the Gospel is taken and demonstrated in witness and healing to many outposts in the surrounding villages. Your prayers are asked for this work and for those under whose direction it is done.

November 8–14.—LINGUNGU. This is the name of the station which now includes the work of Yalemba and Ligasa. Church, pastoral, educational and medical work is done on the station and in the district round about. One piece of work of special importance and significance is that done at Yalemba at the Grenfell Training School for the Upper River stations. Here students are trained to be teacher-evangelists and leaders among their own people. As you pray for the work at Lingungu remember especially the students past and present of this institution.

November 15–21.—YAKUSU. Yakusu is the centre for a Christian community in about 700 villages in an area about twice the size of Wales. In addition to church work, there is educational work, including the training of teachers and medical work at the hospital, including the training of nurses. There are a printing press and a leper colony. Your prayers are asked for the people and for the pastors, teachers, preachers, doctors and nurses who bring to them the gospel, the enlightenment and the healing of Christ.

November 22–28.—YAKUSU SUB-STATIONS. These include Stanleyville, the provincial capital, Yalikina, Irema, and Banjwadi. In these places evangelistic, church and school work continue.

November 29–December 5.—SPECIAL APPOINTMENTS IN INDIA. During the week we are asked to remember those of our missionaries who are engaged in special work in institutions where the B.M.S. co-operates with other societies. They are :—

Rev. J. and Mrs. Cross—Bombay Baptist Church.
Rev. T. S. and Mrs. Howie—Union Church, Mussoorie.
Rev. W. J. and Mrs. Biggs—Wynberg Schools for Anglo-Indian children, Mussoorie.
Miss I. G. West—Henry Martyn School of Islamics, Aligarh.
Dr. Gladys Rutherford—Indian Village Service, Kasganj.
Dr. Gwenda Lewis—United Christian Medical College, Vellore.
Sister J. M. McLellan—United Women's Medical College, Ludhiana.

"Ye shall be my witnesses . . . t

ONE of the most encouraging features of our work is the unfailing response year by year of gifted young people to the call of Christ to go out as missionaries. Here we publish portraits of twenty new recruits who have either just left for the field or else will be shortly leaving. They have all spent a long period of training that they might be equipped for their future work. They have yet before them the task of learning languages,

FOR INDIA AND PAKISTAN

Rev. G. Price, Delhi

Rev. G. and Mrs. Grose, Monghyr

Rev. R. H. Whitfield, Cuttack

Mrs. R. H. Whitfield, Cuttack

Rev. F. Wells, Udayagiri

Miss D. Catley, Palwal

Miss D. A. M. Bacon, Dinajpur

Rev. D. H. Emmott, Bishnupur

Mrs. Stanley Mudd, Lungleh

Rev. S. Mudd, Lungleh

becoming accustomed to a new climate and a totally different environment; and acquiring the practical skills necessary for their specific tasks.

We who stay at home are responsible for them. They go out in our name. Let us then remember them constantly and in our prayers; and by our sacrificial giving let us see to it that they are rightly maintained and given the equipment necessary for the successful accomplishment of their work.

FOR BELGIAN CONGO AND ANGOLA

Mrs. A. S. Cox, Bolobo

Miss Hazel Ball, San Salvador

Mrs. F. J. Grenfell, Angola

Rev. F. J. Grenfell, Angola

Mrs. P. E. T. Briggs, Yakusu

Rev. P. E. T. Briggs, Yakusu

Rev. S. G. and Mrs. Anslow and daughter, Upoto

Miss P. Crane, Yakusu

New Births at the Hospital

By W. F. B. BURTON

THEY were so pitifully young—he about sixteen and she probably barely fifteen, a wee slip of a girl. They hurried in for the arrival of their first baby at an age when white children are still at school.

It was a little premature mite ; in the village it would have been abandoned as worthless. She had a terrible ordeal, and was just getting over it when the boy husband came in. Taking one glance at the wee helpless thing, lying packed with hot-water bottles in a hospital cot, he commenced to rave : " I want a boy, and a strong boy, too. What's the good of that? Throw it out. It's only rubbish."

What with her labour agonies and her fear of being thrashed there and then, as she had been thrashed so often before, the little mother cowered trembling in the bed, big, tear-stained eyes looking out in terror and disappointment.

The Christian women in charge of the mission hospital, both black and white, remonstrated with him. They would do their best to save that little life. He must remember that he was as much responsible as she for the production of that wee girl. After all, we cannot decide whether it shall be boy or girl. That is entirely in God's hands.

Nothing abashed, the infuriated lad turned his guns on God Almighty. Why should He inflict such a child upon them? It was unfair and cruel of Him. Look ! There were a dozen bonny, healthy babies around them in the hospital, and all he got was that thing. They almost feared that in his paroxysm of fury he would rush at it and put an end to its life there and then.

An increasing load !

THE same afternoon the missionary called him to come and have a chat. He well deserved a vigorous reprimanding, but since " a soft answer turneth away wrath, but grievous words stir up anger," the white man started by saying, " Congratulations to you, my friend, on becoming the father of a little daughter. Do you know, I would give almost anything and all I have for that blessing, but an all-wise God has seen fit to withhold it."

The lad seemed quite surprised ; his sullenness and rage just melted away, and in a few minutes he was responding to the suggestion of being a proud parent. His frowns were turning into smiles.

The missionary continued : " We men can never realize the agonies and inconveniences that these poor wives of ours endure to bring a little one into the world. But we ought to be deeply thankful to them. Had it been in the village you would have had to pay the native nurse a big sum, but here on the mission they are cared for freely, out of love to you and to the Lord Jesus. I should think that you would be very glad to go and buy a really lovely dress for your wife to show your gratitude."

" By the way, isn't it really wonderful that not even the biggest chief in the country can decide ' This one must be a boy,' or ' For the next one I want a girl.' Only God decides which it shall be, and He never makes a mistake."

BY this time the young father was quite rid of his self-consciousness. All his defences were down, so the messenger of God went on to say, " You know God has provided for men to have two births. You started life just as your baby girl has, so you have a body, but those who trust in the Lord Jesus, God's Son, Who died for our sins and rose again from the dead, those who trust in Him, I say, are born a second time, for a new life is planted in them, a life that can never die. The drunkard becomes sober, the angry man kind and the rebel in heart becomes gladly submitted to God's will. Your baby started its life with a cry, and you can start this new, eternal life in the same way, for God's book promises " Whosoever shall call upon the Name of the Lord shall be saved " (Rom. x. 13). " So cry to Him for this new life now, and this can be your second birth."

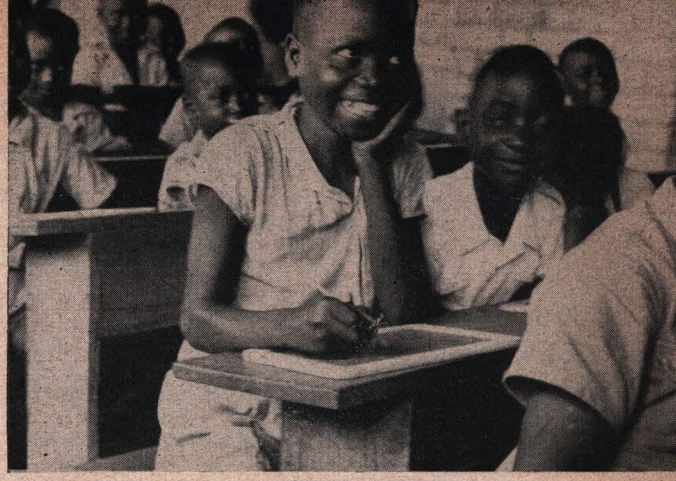
The young father showed such child-like interest as he

listened. "Now go and do it," urged the missionary.

Next day the parents were fussing round that wee twelve inches of humanity as if they had never had their first quarrel. The nurse had been giving them their lesson in nappies. Spreading out the cloth he said, "We must lift it up so," and raised the baby high into the air. "Place it on the nappy so," and he put the baby down wrong way round, resulting in a lovely muddle. "No, it must be this way," said the girl mother, but she got her attempt as badly mixed as her husband's. Then another black mother, who had been in the hospital a few days, came over with an indulgent smile—as if she had been doing it all her life—and eventually got the baby well-enveloped.

It's a pantomime to watch those two. "I want a nice new dress for the baby, too," he declared. A gentleman's pocket-handkerchief would do all that was needed. However, when the lady missionary said that she had one ready, he almost danced his thanks.

Already that boy and girl are quite changed,



Bright pupils!

for the native nurses have been quietly dealing with her also, and when at last the little premature baby has reached its correct weight, all the village will be talking of the amazing miracle of the new birth, once more demonstrated before their eyes by a God Who can change lions into lambs.

[An article by a missionary of another Protestant society, reprinted from *Congo Mission News*.]

My Memory of Mfumu* Mitchell

By MABASA

[This article was written by a student in the Teacher-Training section of the Kimpese School (*Ecole de Pasteurs et Instituteurs*) before the news reached Africa of the death of Mr. Ernest W. Mitchell. It was originally a composition in Kikongo done in class. The students were asked to write a portrait of somebody they knew well. With one exception they all wrote about African acquaintances. Mabasa wrote about a missionary—'Mfumu' Mitchell. The composition was translated into English by Rev. R. C. Salmon.]

THROUGH the eyes of my heart, as I think, I can see the likeness, the love, the spirit and the work of Mfumu Mitchell.

Mfumu Mitchell was slender and somewhat short of stature. His head was small, but he had very beautiful black hair. His face seemed long on account of the fact that his hair did not grow very much on the front of his head. His nose was long, his eyes rather large and in them kind of red flecks which moved from side to side. His arms had large muscles due to hard work. His whole body showed strength, though he suffered at times from bad health.

When I think about him I can see in my mind's eye the love, sympathy, diligence and joy all expressed in the face of Mfumu. He was a man full of love and joy and gentleness. One who thought of others as of himself. Although often tired and sometimes depressed, he was always full of enthusiasm. A true Christian, he made known to us the will and the love of God. He was a man with lifted arm ready to help others. Gentle, but full of courage. As it is with us all, Mfumu Mitchell could at times be angry when he saw matters which did not please him.

His work was that of a builder. In that work he showed skill and understanding. His diligence was clearly seen in the way he assisted his workmen, for he himself worked with all his strength. He was used to bearing the heat of the sun as he

* Mfumu is a Kikongo word meaning 'chief' or 'father' or 'elder brother', or rather, perhaps, a mixture of all three.

often climbed on to the roof himself to nail on the tins. Although he was a builder of houses, he was also equally keen as a builder of men in revealing to them Jesus in order that they might be saved. Thus he chose the better part which can never be removed.

FROM FAR AND NEAR

Mr. Sydney Cleaver

WITH the death of Mr. Sydney Cleaver of the Brunswick Road Church, Gloucester, the B.M.S. has lost a good friend. He was Missionary Secretary of his church for many years ; and as a lay preacher he pleaded the cause of overseas missions in the churches of his county. His daughter, Mrs. John Stewart, served the B.M.S. as a missionary in China and is now in Jamaica. We hear that Mrs. Cleaver has taken up her husband's work as Missionary Secretary. At the time of the funeral the family expressed the wish that those friends who had intended sending wreaths should send instead donations to the medical work of the Society. As a result the sum of £26 18s. was received.

Hindus and Christian Missionaries

THE Government of the Central Provinces of India last August appointed a Committee of Inquiry into the activities of missionaries in the State. Its members consisted of Dr. M. B. Neogi, former Acting Chief Justice of Nagpur (Chairman) ; Seth Govind Das, M.P., President of the Mahakosal Congress Committee ; and Shri G. S. Gupta, M.L.A., former speaker of the Madhya Pradesh Legislative Assembly—all of them Hindus. There were immediate protests by Christians, especially the Roman Catholics, against an all-Hindu Committee, one body pressing for an impartial committee of Muslims and Parsees, another for the inclusion of a representative Christian. The news of the appointment of the Committee gave rise also to attacks by Hindus on Christian missionaries in certain of the newspapers. Shri M. S. Golwalker and Sar Sang Chalah of the Hindu Political Party welcoming the decision to inquire into missionary activities, declared that 25,000 missionaries working in 178 centres all over the country were trying to capture political power by converting ignorant people to Christianity.

News From China

THE BIBLE. An American recently arrived in Britain reports that all the Bible Society depots in China are still open, and all properties are being cared for on behalf of the Bible Society directors, though the Secretaries signed the Manifesto (Y. T. Wu's " Christian Manifesto " issued in 1950) and had pictures of Stalin and Mao Tse-tung. He declares that the peoples want the word of God, and that the Church is in China to stay.

MOORE MEMORIAL CHURCH, SHANGHAI (Methodist). It is reported that at Easter a United Choir of some 200 people gave a rendering of Stainer's " Crucifixion ". About 1,000 persons attended. A belated report states that last Christmas the " Messiah " was also given in this Church by a United choir. At Christmas 1951 the Communist authorities would not permit this.

HOLY TRINITY CATHEDRAL, SHANGHAI (Anglican). Owing to tax arrears, the English congregation decided to discontinue services. The building has now been taken over by the Three Selfs Church Reform Committee. St Paul's Episcopal Church (Chinese) will continue to use the Cathedral for their services.

It is reported that some of the former foreign worshippers at the Cathedral now attend service at the Bubbling Well Chapel.

PEKING UNION CHURCH, PEKING. Christian University students seem to make the Union Church the centre for some of their activities. For example, it is reported that last December nearly 200 students took part in a prayer meeting which lasted for 17 hours, from 7 p.m. Saturday evening until noon on Sunday. The room was unheated with a temperature not far above freezing. Services in the Church for the foreign community are still held. There are seven trustees, four of them being from Denmark, Norway, Sweden and Finland.

Progress at Thysville

[*In the June issue of the* MISSIONARY HERALD *we erroneously gave the impression that a report from Miss Helen Davis referred to progress at Thysville. The report was actually of work in the Wathen area. In drawing our attention to this error, Rev. W. C. Fulbrook was good enough to send us the following account of the work at Thysville.*]

WE have an African population here of 15,000 and a church membership in the town, excluding the district, of just over 500. Our Sunday congregations range in numbers from 400 on a wet or cold day to 700 average on other Sundays. On Communion Sunday it is anything from 1,000 to 1,500. For special gatherings, when district people come in, we have 2,000 and over. The Sunday offerings are very good, and during March, our best month, they amounted to approximately £23. This is quite apart from special thanksgivings in January and July. The money is not all spent in the town but goes to help to provide teachers for poorer parts of the district. We have a place with a population of 5,000 (32 church members) and Thysville mainly supports their pastor. They could not possibly afford to pay a pastor themselves. These people are also building a chapel and Thysville people are lending a hand and so is another place in our district. There is a good spirit in the church here and we have three fairly big centres besides Thysville, and also many, many villages. The Women's work is thriving—there is a weekly meeting of 60 women.

School and Sunday School work is always growing. The baby clinic also is becoming more popular. An average of 300 mothers and babies attend every week. We need babies' garments, especially vests, in connection with this work. (Any gifts should, of course, be sent to the Wants Dept. at 93, Gloucester Place, W.1.) We are over 2,000 feet above sea level and the climate can be quite fresh at times, especially for Africans.

Ecole Grenfell

THE student population has increased considerably this year owing to the beginning of the normal school for higher-grade teacher-evangelists. The earlier-established training school has kept up its numbers of twenty-five families, whereas fourteen men (many of them married) have also been invited to a School for Monitors. Housing accommodation is strained to the utmost as a result of this increase in numbers and it is fortunate that such an effort was made to finish building a new house for students during the Christmas holidays.

All in a Day's Travel !

MISS JOYCE BEALE writes :

Language School has ended and I am now back in Dinajpur. We had quite an exciting journey down the mountain on the way back here. There had been a few landslides due to the monsoon rains, and in one place we had to wait for about an hour while the road was cleared of rocks. We got out of the car and walked along to watch the people at work. Men, women, girls, and boys with iron bars, etc., were all busy breaking the rocks and either pushing them over the side of the cliff or carrying them on their backs to a more convenient storing place. It was very interesting to watch them break a rock into two pieces of a more manageable size by tapping it with an iron rod till they found the weak spot and then banging an iron peg into that spot. One of the foremen told us it will take them six months to repair that stretch of road, for it will be necessary to cut into the side of the hill for thirty feet in order to ensure the safety of the road, and all the labour is done by hand.

Budget Troubles in Ceylon

REV. T. W. ALLEN writes :—

We are in the midst of Budget troubles ! The Government has reduced almost to nil the subsidies on rice. Inland postal rates have been doubled, electric charges, railway fares and practically all prices have risen and there is a general feeling of resentment. The opposition are calling for the Government to resign, but it is strongly placed and no doubt will ride the storm. In this condition we are preparing our own Church Budget and as expenditure has risen we are asking the churches to increase their subscriptions by 15 per cent. Unless we get this increase, curtailment of expenditure will become essential which means less work. But we are hopeful.

Prayer Calendar, 1954

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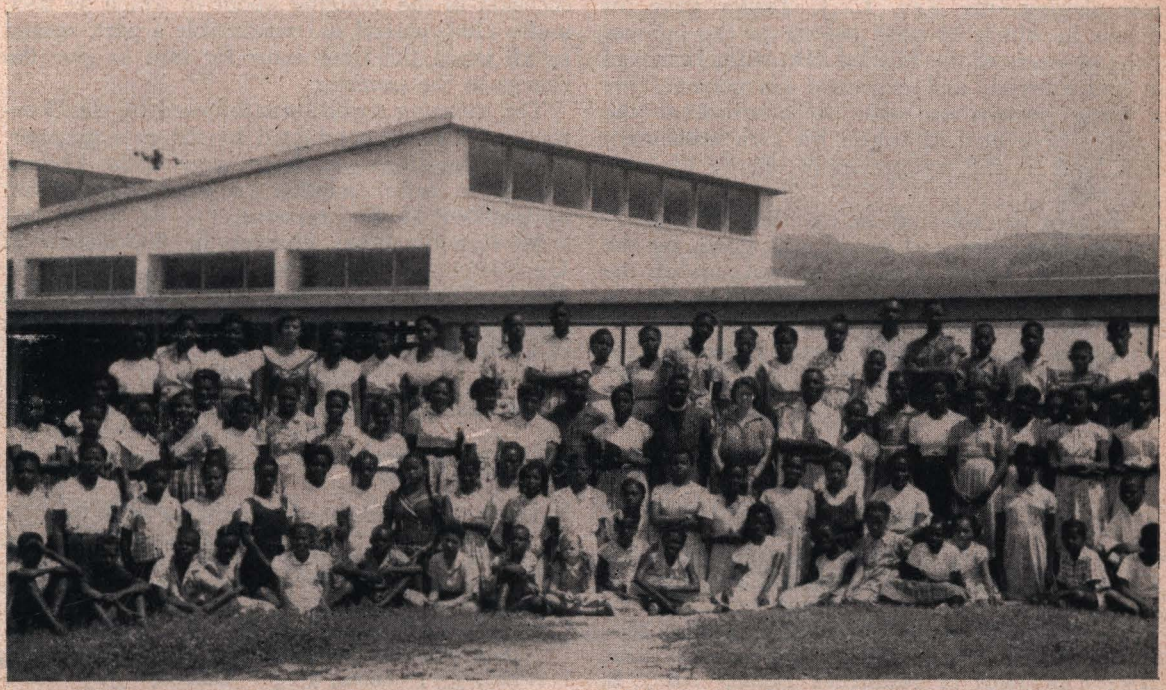

Members of the Teen-age Camp held at the Calabar College last July

Historic Meeting at Upoto-Pimu

PASTEUR S. KOLI ORDAINED

By H. KEITH FREESTONE

ON Saturday and Sunday, 11th and 12th July, the seventy-fifth anniversary of the foundation of Protestant missionary work in Congo was celebrated in a special way at Upoto-Pimu, when Samuel Koli was ordained the first African pastor of the Church in the Upoto-Pimu area.

In the presence of the District Commissioner, many representatives of the administrative and commercial life of Lisala, the Rev. L. J. Taylor, Congo Field Secretary, and the staff of Upoto-Pimu station, a large congregation, including the teachers and overseers of the area, gathered on the Saturday at three o'clock. After an anthem by the choir, the Rev. H. Keith Freestone expressed the welcome of the staff to the visitors, mentioned the growth of Protestant work throughout the years, with particular reference to the aims of the B.M.S., and outlined the history of Pastor Koli who was to be ordained on the morrow. Messages of good wishes from the officers of the Society in London were read with appreciation. After further congregational and choir singing, the Rev. L. J. Taylor gave an address in which he paid tribute to the labours of the pioneers of the Mission into whose heritage we had entered, and expressed his personal joy at being present on such an occasion at the station where he had begun his own missionary work, and at the ordination of one of his own early pupils.

Following the meeting, an excellent demonstration of gymnastics and games was given by the boys of the Upoto Central School, under the direction of the Rev. A. E. Sewell. The threatening rain clouds, which, however, failed to materialize into anything worse, prevented the tea, prepared by the ladies of the staff, from being taken in the garden, but the cramped conditions in the sitting-room of the oldest bungalow on the station did not damp the visitors' enthusiasm for the commemoration cake, decorated with a map of Congo and appropriate dates and names in icing.

ON Sunday morning the church was packed to capacity at an early hour. After an Introit by the choir, prayer was offered by the Rev. F. C. Davey, of the Congo Bolobo Mission, and the Lesson was read by Dr. Henderson Smith. The meaning of the Service of Ordination was then explained, and the Ordinand spoke of his conversion, call and personal faith. After questions had been put to the candidate by the Rev. H. K. Freestone, the participating ministers were joined by Joseph Mosau, a senior deacon of the church, for the laying on of hands. The Bible was then presented to the new minister, and the Rev. A. E. Sewell offered the Ordination Prayer.

The Rev. L. J. Taylor, himself moved by the occasion in the bringing about of which he had, under God, played so considerable a part, moved us all when the time came for him to give the charge to the minister.

The morning service was followed by the Communion Service, conducted by the new minister, and in the afternoon the charge to the Church was given before another crowded congregation by the Rev. H. K. Freestone.

So opens another chapter in the history of Upoto-Pimu. Pray for us and with us that the Head of the Church may raise up others fitted and worthy to asssume the leadership of the Church of Christ in Congo.

ACKNOWLEDGMENTS

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Anon., £2 ; Anon., 10s. ; "Matlock," £150 9s. 10d. ; Anon., for Work in East Asia, £2 ; "In Jesus of Nazareth's Name," 10s. ; E. Morten, "In memory of my dear Sister," £5 ; "An Unprofitable Servant," £1 1s. 0d. ; O.A.P., 10s. ; Anon., £5 ; Anon., for Mission Work in the East, £2.

Medical Fund : "In Grateful Memory of C. H. and Edith Barcham, for Medical Work in Lushai," £200 ; "A Little More," £3 ; "In Jesus of Nazareth's Name," 10s. ; R.S.A., £2.

Deficit Fund : Two Friends in Crowborough, £1 ; Anon., £5 ; Anon., £1 ; "Guided," £1 ; "Keswick," £280 16s. 5d. ; Anon., £1 ; Anon., £7 0s. 6d. ; Anon., £1 ; F.R., £1.

Learning the Language

By GLADYS SEYMOUR and ISOBEL THOMSON

THIS year an experiment was tried. It not being possible to arrange an Oriya language school in the hills, a small one was arranged at the sea. The seaside at this time of the year is not so exhilarating as the hills, but it is considerably better than inland. The place chosen for this small language school was Gopalpur on the coast of Orissa. The B.M.S. owns a holiday bungalow there and this has a wonderful situation on the top of a small hill looking out over the sea and over an attractive backwater. There were seven students—five B.M.S. and two Canadian Baptists. We had two Indian pundits and a senior missionary and his wife to organize the school and relieve us of domestic responsibilities. Most of the time we were there, there was a terrific, but fairly warm breeze blowing and it became quite an art to arrange four beds in the right alignment with the window shutters, etc., so that we got the benefit of the breeze without being beaten to death by it. As for the daytime, we gave up trying to look tidy, and we could have done with a dozen elbows each to keep our books and papers from blowing about.

QUITE apart from the opportunity of language study in a reasonable temperature, this stay at Gopalpur also gave us other joys. Some of the folk who came were the only westerners on their station and they found it good to meet with a few others. We had quite a lot of games together in the evenings and often folk would go down to the sea for a dip, though it was usually far too rough to be able to swim much. Every night we had family prayers and once a week we had a meditation group when we thought over some passages of the Bible and shared our thoughts. At this group some most striking and valuable contributions were made by one of our Pundits, a young fellow who was educated in our mission school at Balangir and is now headmaster of the Boys Middle School there. What he said at that group, at prayers or in conversation made us all realize what a great contribution the Indian Church has to make towards the understanding of the Christian faith and the kind of consecrated people that she can produce.

MISSIONARY RECORD

Arrivals

18th August, Rev. I. G. and Mrs. Maurice, Mr. and Mrs. S. G. Anslow and child, and Mrs. P. E. T. Briggs, from study in Belgium.
24th August, Mr. P. E. T. Briggs, from study in Belgium.
4th September, Miss E. M. Kane, from study in Belgium.
7th September, Rev. E. G. T. and Mrs. Madge, from Delhi.
12th September, Mr. A. S. Cox, from study in Belgium.

Departures

31st August, Rev. G. and Mrs. Ellis and Miss R. M. Slade, for study in Belgium.
1st September, Mr. P. J. Manicom, for study in Belgium.
4th September, Rev. G. R. C. Allen, for study in Belgium.
5th September, Mr. E. A. Disengomoka returned to Belgium after a visit to this country.
6th September, Miss P. M. Trounson, for Ntondo.
12th September, Mr. and Mrs. L. R. Hazelton, for Calcutta, Mr. and Mrs. S. Mudd, for Lushai, and Rev. R. H. and Mrs. Whitfield, for Orissa.
18th September, Dr. Gwenda M. Lewis, for Vellore, Miss M. F. Bushill, for Palwal, Miss W. N. Baker, for Patna, and Rev. H. W. and Mrs. Spillett, for Hong Kong.

Marriage

14th September, at Lincoln, Rev. Frederick James Grenfell to Miss Eileen Pepperdine (missionaries-designate for Angola).

Births

16th September, at Delhi, to Rev. R. F. and Mrs. Tucker, a son, Stephen.
22nd September, at Landour, to Mr. and Mrs. E. McDade, a daughter, Pamela.

THE BAPTIST MISSIONARY SOCIETY, 93, GLOUCESTER PLACE, LONDON, W.1

Cover Picture : West Indies—Carrying home the washing

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Missionary Herald

DECEMBER 1953 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Second Advent

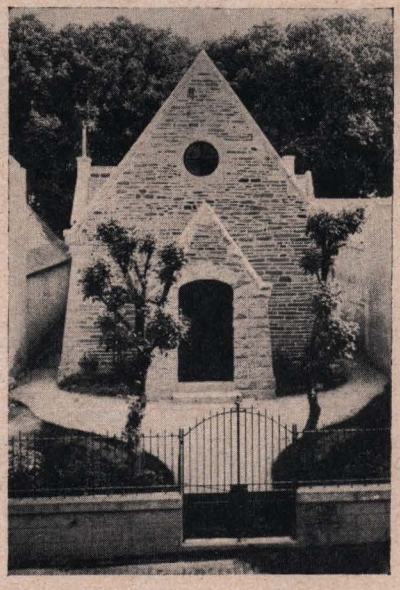
BAPTIST Churches generally do not follow a Calendar of the Christian Year. Of course, many of the decisions regarding a Calendar were arbitrary and there is danger in observing a Calendar that important articles of faith which should always be in our minds are relegated to remembrance once a year. In a fully-developed Calendar it is possible to give undue prominence to things which are of little importance. However, we all celebrate Christmas; and in our preparations for Christmas we give thought to Advent.

ADVENT is one of those words in our language which are derived from the Latin. It is a word now used only in a religious sense. The word used in the New Testament is, perhaps, better translated as "arrival". It was a word used commonly to describe the arrival of an important personage. In the season of Advent we think of the arrival of our Lord and Saviour Jesus Christ. How different was that arrival from what was generally expected! Not in a palace was He born but in a stable. He grew up amongst the honest poor and not among the power-seeking aristocracy of the time. He came not to be a ruler and conqueror in the accepted sense, but to be an Obedient Servant. It was revealed to Joseph and Mary, to the parents of John the Baptist, to shepherds on the hills and to the wise men who came seeking, that the new-born Child was the Christ. But the rest of the world went on its way quite undisturbed, quite oblivious to the fact that an event of such significance, indeed, *the* event of all history, was happening in Bethlehem that night. The Saviour of the World had arrived.

IT has always been an important and integral article of the Christian Faith that there will be another arrival. "He shall come again in glory to judge both the living and the dead." If we examine the Gospel as preached by the Apostles we discover that always they spoke of this other Advent. In all our missionary work we keep this great hope before us. We share in the work of proclaiming the Gospel throughout the world in the sure knowledge that the kingdoms of this world will become the Kingdom of our God and of His Christ, and that He will reign for ever and ever. The last word about the destiny of mankind and of the world will be spoken by God, the God and Father of our Lord Jesus Christ. And all things and all men will come under the judgment of Christ. This Coming or Arrival of our Lord (the word 'arrival' is to be preferred because it suggests surprise) is usually referred to as the Second Advent.

BUT is there not another sense in which we can speak of a Second Advent? There is in the Fourth Gospel and in some passages of Paul's letters the suggestion that Christ arrives again when He reveals Himself through the Spirit to the believing soul. In a sense there was a second arrival when the Holy Spirit descended upon the Apostles on the Day of Pentecost. There was a second advent when the Lord Jesus stopped Paul on the road to Damascus. There was a second advent when Jesus revealed Himself to you and His Spirit took possession of you.

ANOTHER idea which we discover in the Fourth Gospel and in Paul's writings is that Christ in the world to-day is the Church, which consists not of believers only but of believers together with their Lord and Saviour. So it may be claimed that when a company of missionaries, their Lord being present with them, arrive in a heathen village and preach the Gospel in word and deed, then there is a second advent—Christ has arrived. In making possible such second advents we can all share. And because Christ has arrived thus in so many places, this year Christmas will be celebrated in many lands, in many ways, and in many tongues. The day is drawing nearer when there shall be that Final Arrival and the King will appear in all His Glory. For that day we must be ready and for the coming of that day we must pray.



The Baptist Chapel at Morlaix, Brittany

God's Hour in India

By W. A. CORLETT

"So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—MARK xvi. 19, 20.

AFTER preaching on the above text one Sunday morning, a friend came up to me and said, "I know that the Lord is on the Throne and that all power and authority in heaven and earth belong to Him, and that He is working with His Church; but where are the signs? This is the challenge to me." He is not alone in his problem and challenge. There are hundreds of young missionaries working in seemingly barren and unresponsive areas, asking the same question. The few Christians forming the Church in their area seem so dead, and there are few, if any, converts. Where are the signs? And the danger is that they give up in depression and, if they continue on the field, they give up in expectancy. How the devil loves to shut us up to our own little area and special problems and blind our eyes to what God is doing in other parts of India! The wind of God is blowing, and there is the sound of abundance of rain. In Gujerat, which is probably as hard and unresponsive as any field in India, God has come and there are signs following. Missionaries have sought and caught the vision of Christ on the Throne, and it has brought a great humbling. There has been a straightening out of lives and relationships in the light of God's holiness and the small, dead Church is being quickened and the Gospel is going out in power. This is the way of all revival.

BUT there are other very clear indications that God is working in India to-day, indications which encourage us to expect that great revival and the going forth of the Gospel to the hitherto unreached. It was my privilege to attend the Conference of the Evangelical Fellowship of India held at Ramaputnam in January of this year. The fellowship and messages from guest speakers were precious, but the high-light of the Conference to me was the final praise meeting when many of our fine young Indian delegates told of the beginnings of revival in their lives and churches, and, with tears, expressed the deep burden on their hearts for the bringing of India to Christ. This, of course, was the burden of the whole Conference, but one felt a particular thrill to hear it from young Indian leaders of the Church in India whose hearts are aflame with love for Christ, and who are getting this burden for their own people.

It was at this Conference that I met members of the great Syrian Church of South India and heard of the moving of the Spirit of God among the dead bones, making them live! God has raised up in this Church the Karala Evangelical Fellowship which is responsible for regional conventions and prayer and praise groups throughout Travancore. It is significant that at this year's great official convention, where nearly forty thousand people gather for one week, the speakers were Dr. Donald Gray Barnhouse and Dr. Robert Pierce, both outstanding evangelical leaders in the U.S.A. Yes, the Spirit of God is working, and I believe that this great Church with vision and power will overflow its borders into other unevangelized parts of India with the Gospel. There are already encouraging signs.

NOT only in this ancient Church of South India do we see signs of the mighty working of the Spirit of God. I refer to the Church in the hills of Assam in North-east India, a Church which was born almost in this century but which has grown at such a tremendous pace that over 90 per cent. of the people of Lushai are Christians. Bishop Sinker, speaking at the annual meeting of the Bible Society in Calcutta this year, said that he believed that North India would be evangelized through the Naga and Lushai Churches. Already, these Churches, quickened by the Spirit of God, are moving out into new tribal areas; and why should we not expect them to move into the plains of Assam, Bengal, Bihar, and to the regions beyond? A few weeks ago I joined a Youth for Christ team visiting Northern Assam and the Manipur State on the border of Burma. Unfortunately, we were not allowed to visit the Naga Hills because of political disturbances, but this did not prevent some of our fine young Naga Christians from joining us for meetings in Manipur. We were invited to hold meetings in Imphal (made famous during the war), where there are one hundred and fifty Naga Christian students studying in the colleges. I was amazed that this permission was granted, having lived in Imphal for two and a half years during the war and knowing it to be a stronghold of Hinduism. Before Independence,

The Riverside at Benares

Imphal was completely closed to the Gospel. I wish you could have witnessed the keenness and enthusiasm of these Christian students who had prepared the way for these first public Christian meetings in Imphal town. Hundreds of young Manipuris came to hear the Gospel and six professed Christ as their Saviour. This may sound few to you, but to us who knew the situation, it was a wonderful triumph of the Cross of Christ. Besides this, it was a joy to see the new life and encouragement to witness that came to the Christian student group.

LET me close with a challenging incident. One outstanding Naga Christian girl graduate who came to join us in this team of witness came to see me, and as we stood on the balcony of the hotel, overlooking the town, with the hills of Nagaland and Burma in the background, she stood for a while unable to speak for convulsive sobbing. When she could control herself, she said : " Can you really pray from your heart and say, ' Even so, come, Lord Jesus ' ? " Then she pointed to the city and the hills beyond, indicating the millions that have never heard the Gospel. I shall never forget as she said, " Is there something wrong with me that I cannot pray that prayer while there are yet millions who have never heard of my Saviour ? " What could I answer ? Surely I can only pray that prayer as I am giving myself wholly and utterly to the spread of the Gospel, and particularly where the Gospel has never yet been preached.

This is God's hour in India, and my heart is lifted up when I see the Spirit of God moving in the Church in South India and North India, and in Gujerat and other parts of this great land. Revival is on the way.

Visiting the Villages

By BARBARA BOAL, of Udayagiri

MY turn came and I was put down on the path to Gundari village. At first the going was good through scrub round the lower slopes of a hill. Then came an obstacle. A narrow water-splash had turned into a wide sheet of muddy water with nothing to show whether it was knee-deep or waist-deep. The only way was to start on a detour round the narrow mud walls of the nearby fields. That is where the Kui people have the advantage over us. Bare toes will grip long after shoes have given up the struggle. So I did the last quarter of a mile to the village clutching my shoes in one hand and hugging my sermon notes close under an all-enveloping cape.

However, the welcome in the village was anything but damping—though I was told to hold my feet under the steady stream of water from the thatched roof to wash the mud off ! Because of the rain and the difficulty of the path, the congregation decided against going to the church building a little distance away, so we all squeezed together on the floor of the biggest house and joined in our Sunday worship. The Communion Service which followed was a particularly memorable one for me, as it was shared by Dhormbisi, the first in that area to stand out many years ago and trust in Christ when all around him feared the power of evil spirits as interpreted to them by the local witch doctor. He is now very old and frail and cannot come out in this weather. His house was far too small to hold the congregation, so for the Lord's Supper the deacons and I sat in the doorway of the bigger house with the other church members around us and Dhormbisi lay in his doorway opposite watching. True, a steady curtain of rain divided us, but as the deacons crossed the intervening space to take the elements to him, a far greater bond joined us together with him and with all like him down the ages who have been " able to withstand in the evil day, and having done all, to stand."

Kutia Konds

By BRUCE HENRY

OF the various racial strata in the Kond Hills (i.e. in a geographical area about the size of Wales, and officially known as the Kondmals and Balliguda Sub-divisions of the Phulbani District in Orissa), the Christians are to be found mainly among the Kui-speaking Panos and Konds, who, between them, form by far the greater part of the population. The Konds have been more conservative in their outlook and, generally speaking, less influenced than the Panos by the Gospel. They find it harder than Panos to give up the old life and to make the complete break with animistic tradition. Yet, on the whole, one notices in the Kond, be he Christian or Animist, intrinsic traits of character such as reliability and steadiness which more than compensate for the greater flexibility of the shrewd Pano.

There are at least two main types of Kui-speaking Kond in the area to which I have alluded. Of these, the greater section speak a form of Kui that can be understood, despite its variations, throughout the area. It is among this type that the Gospel has been at work hitherto. The other group, however, known as Kutia Konds, have a limited distribution (being confined to an area of possibly 30 square miles within the Balliguda Sub-division), and are immeasurably more primitive. Although they speak a form of Kui, it is partially unintelligible to other Kui-speaking people, a fact which makes it almost impossible for them to share any kind of social intercourse, even if they sought it.

The Kutia Konds live, for the most part, high up in the mountains, and are shy of outsiders. Their habits are dirty; and clothing, for both sexes, is almost nil. Food is scarce and insufficiently nourishing; disease is prevalent, and the only treatments they know are jungle concoctions and witchcraft. Marriage is strictly within the tribe. They are entirely ignorant of the Gospel.

RECENTLY, while out on tour in that area, an opportunity came for me to visit them. I rose at 4.45 a.m. and, after a quick breakfast, set off in the semi-darkness with an experienced Kui evangelist named Ramo, together with two or three other villagers. We climbed a mountain side, following the course of a stream through the forest. With the first glimmer of dawn, peafowl could be heard, adding their resounding, cat-like calls to the melody of the early-morning jungle.

Once at the summit it was not long before we reached a Kutia Kond village, itself cradled in still higher mountains. A number of the menfolk had bolted to the jungle at the first sight of us. However, as we began to make friends with those who were left, the refugees soon returned. The village consisted of two rows of bamboo huts, separated by a "street". Whilst there were notable linguistic differences, we were able to understand one another; and soon they began to show us some of their possessions, including bows and arrows. We compared notes on the subject of food and livelihood. Banter and household chat gradually removed their fear, and it was not long before I had the honour of two or three of the young men sitting down beside me. They felt me, measured their height against me, and one of them even put his arm round my neck! Our Kui made *them* laugh, and theirs made *us* laugh. After a while they entertained us to a dance in which both young men and women partook. The dance was prompted by a weird tune sung first by the men and then taken up, phrase by phrase, by the women, all to the beating of hollow bamboo sticks. The words of their song were unintelligible to both Ramo and me.

ONE of the men was a witch-doctor. An ordinary villager, he was young and cheerful. He told us how he had taken up the profession during a bout of small-pox—his face was pitted with the scars—and something of how he practised his craft. This led to a serious subject;

A missionary on trek in the Kond Hills

and the other men, joining in, talked freely of their religious belief and practice. To them, clearly, religion was a matter of life and death. How earnestly I coveted them for the Saviour! As they spoke of their animistic sacrifices and the local spirits the opportunity came for us to tell them of the one God Who made all things. Ramo did the telling, and did it well. He was brief, graphic, and to the point; and his audience listened intently. Then, a cordial farewell and we were off.

Who knows what may come from such a brief encounter? My diary has this remark: "Please God, some seed has been sown which will one day prove fruitful." How wonderful if, in the good purpose of God, that should happen in our time!

New Work at Zongo

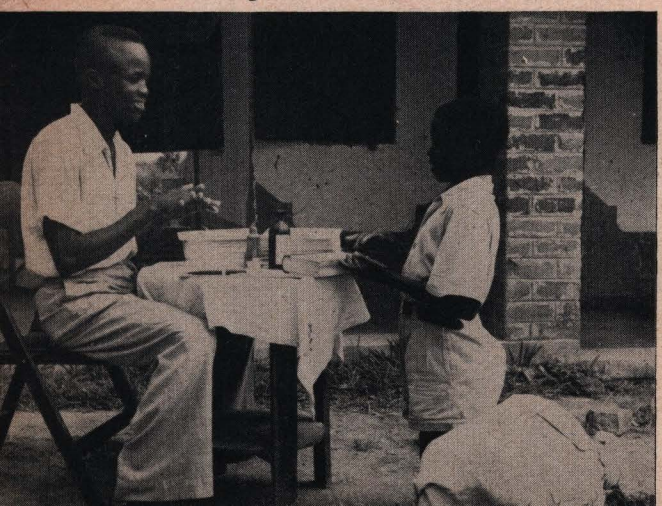
By MURIEL JENNINGS

SOME miles away from Wathen a swift-flowing tributary of the Congo River called the *Inkisi* plunges over falls which are famous in the Lower Congo for their height and beauty. The quiet native village life on its banks has given way to modern industrial settlement with a population of some hundreds of Africans and some Europeans. A company is harnessing this great fall to give electricity to Congo's capital of Léopoldville.

The numerous labourers with the masons, carpenters, mechanics and clerks, live with their families in close rows of two-roomed brick houses, each with a minute kitchen built separately in front. The workers, who are drawn from a wide area, speak many different dialects and represent many different tribes and mission areas. The hooter calls them at 7 a.m. and they work until 5 p.m., with a brief interval at midday. From five o'clock the settlement comes alive: radios and gramophones vie with the rhythm of the African dance drum; there is a babble of voices and much drinking of palm wine. In fact there is none of the peace our pastor Luvambanu knew in his quiet cottage looking over the hills from the edge of the mission station at Wathen.

Luvambanu has been there nearly a year now. He went very willingly in response to a great need.

Greeting the Schoolmaster



IN August of last year a group of missionaries and deacons and our two African pastors, at the request of a little group of Christians at Zongo, went by lorry to investigate possibilities of establishing a work there. The welcome we received surpassed our expectation and much was accomplished during the few hours of our visit. Mr. Morrish established friendly relations with the chief Mbila of the adjacent village and was offered an ideal site on which to build a church. Pastor Nzakimwena (Disengomoka's brother) conducted the first service in the rough three-walled shack, which was the only meeting-place available. Miss Page, before conducting the second service, wrote the names of those who presented themselves as church members or inquirers. There were perhaps 250 persons present at the services. The collection taken amounted to approximately thirty-five shillings. It was decided at a subsequent meeting for church members that this should be the beginning of a church building fund. The members themselves expressed their desire to build a permanent church and to have a paid pastor. Each male member of the congregation would be asked to contribute 100 frs. (about fifteen shillings) to this fund, and the women half this amount, to be given within three months. The men themselves would do the building.

AND so it came about that on the 21st September—as it happened it was the last day of the five-months' dry season—Luvambanu cycled over the long, hilly road to take up his duties as pastor and teacher. That evening he looked at the thatch of his temporary house in the near-by village with some apprehension as the storm-clouds gathered for the first tremendous rain of the season, and his fears were fully justified, for the rain poured through the roof in many places that night. Next day one of the church members, Mizele, insisted on his leaving this house and staying with them in the settlement. Luvambanu's bed and table took up most of one of the

two rooms. In these cramped quarters evening after evening he listened to the stories of those whose names had been written the previous month, finding, to his sorrow, that many baptized church members from widely different areas had allowed their membership to lapse and had been guilty of drinking, immoral dancing or adultery. These were anxious to return to the church.

LUVAMBANU is unstinting in his praise of Mizele, whose fine Christian character is an example throughout the settlement and whose love and patience and courtesy never failed during those first weeks when his home was so generously shared.

Services are held on Sundays and Wednesdays, followed by classes for the inquirers. After prayers, which are held each evening at five o'clock, senior church members take a share in systematic house-to-house visitation. Each Saturday at two o'clock the men cleared the ground, dug the foundations, made the bricks and burnt them, then got on with the building. The women volunteered to work from 8.30 to 12 o'clock, digging earth for the bricks and carrying water. In the evening each Saturday a church meeting is held to consider the progress of the work and to make decisions affecting the life of the church and its members.

And so these African Christians and adherents, together with our pastor, have been responsible for the establishment of a strong and growing work within a very short period. The benefit to the surrounding district will be considerable as well as to the community in the settlement.

JUST before I left for England in March of this year I saw Luvambanu to say good-bye, and he gave me the following facts about the work at that time : 9,990 francs had been collected and all the materials for the church were paid for ; there were 82 children in the school, 62 church members in good standing, 37 inquirers and 32 lapsed church members who wished to return into the church.

He asked me to tell the churches at home of the still great need for missionaries, and sent greetings " without measure " to known and unknown friends.

I.M.E.

INSTITUT MÉDICAL EVANGÉLIQUE

By R. V. DE CARLE THOMPSON

SOON after we went to Wathen in 1944 I attended the district thanksgiving meetings at Ntumbi, a town on the heights above Kimpese. While there I was asked why it was that our B.M.S. folk were deprived of full medical help. Those who belonged to the American Baptist Mission were able to go when necessary to Banza Manteke or to Sona Bata, but the B.M.S. people had nowhere to go, unless they crossed the border and went to San Salvador in Angola. I told the deacons of the three districts, and later the church members, that they should send their request to London to the Elders of the B.M.S., for such a request was for them to consider, and I promised that if they prepared a letter I would translate it and forward it to Dr. Williamson. The letter was written and transmitted ; but the building of a new hospital is not as easy as our African friends think.

In 1946 at the West Central Africa Conference held at Léopoldville the question of a new medical school and hospital was considered, and it was felt that the Lower River region was the most suitable part of the Colony for such a project. A number of missions expressed themselves interested in such a proposition, especially for the training of African nurses. A prospecting team was appointed at the Conference, of which I was one, representing the B.M.S., and we were asked to seek a suitable site, preferably between Thysville and Kimpese, near the railway line. Dr. Tuttle of the American Baptist Mission, their senior doctor, Dr. Viljen of the Swedish Mission

At the Opening Ceremony. The Director of the African Welfare Fund speaking

A Corridor in the Maternity Block

and myself made the first trip together, and later Dr. Tuttle and I made a second journey. We felt that the best site available, which would provide adequate space for the construction of such a group of buildings, was about three miles from Kimpese railway station and quite close to the Kimpese training school for pastors and school teachers. It was impossible for one mission to apply for a grant of land large enough for the whole building scheme, so it was decided, after seeking advice, for the three missions who took part in the preliminary prospection to ask for grants of land side by side, thus forming one large whole. Even this was found to be inadequate, so later two other missions applied for two more equal grants of land, thus making an area able to take the many buildings needed for such a scheme.

IT is quite impossible for me to go into details about the various difficulties which had to be overcome. One was the question of water, a necessity for any hospital. Boring went on for some long time with little or no result, and the outlook seemed gloomy. Then it was suggested that it would be wiser to bore nearer a spring, and a good supply of pure water was found which has proved adequate for all the needs of the school and hospital. For the building of the two main pavilions, surgical and medical, the Government made substantial grants, as well as for the maternity block. This made it possible for the initial building programme to be done by a large Belgian contracting firm. But that comprised the two main buildings and the maternity. Who would build the hundreds of other buildings which would be necessary to house the white staff, the African assistants, the students in the medical school, the girls learning midwifery, the workmen, etc., etc. At last it was found possible to appoint a builder from England, and Mr. and Mrs. Ben Edwards, from Ilford, went to Kimpese with their two sons to help in the building work and so relieve Drs. Price and Tuttle from this very heavy responsibility.

Dr. and Mrs. Price had already taken up residence at Kimpese, and were living in one of the private wards in the surgical block, and had been supervising the building work before Mr. Edwards arrived. Early in 1952 Dr. and Mrs. Price, together with Miss Klintamo of the Swedish Mission, had accepted a few patients although the buildings were far from complete. The demand for medical help was so persistent that they felt that they could wait no longer. Dr. Price, at the request of the Ciment Company at Lukala some seven miles away, accepted responsibility for the medical supervision of their employees, European and African. Thus part of the dream was coming true, and an answer was being given to the letter written in 1944. Owing to the continued efforts of the hospital staff and Mr. and Mrs. Edwards, work went on apace and it was felt possible to inaugurate the new Hospital and Medical School,

although there were no white residences finished : the doctors and nurses were living in houses built for the African-trained personnel, and the Administrative block between the two main pavilions was yet to be started.

ON 5th June of this year a large company of Europeans, Americans and Africans gathered at Kimpese for the official opening of the Evangelical Medical Institute. The Governor of the Province was represented by his assistant, and the Medical services of the Colony were represented by the State Doctor of the region, who has always been a kind friend to Protestant Missions. The Local Administrator was on the platform as well as the native chief of the district. A large number of missionaries, business men and interested friends formed the audience, together with African friends who had joined in the writing of the letter nine years before. During the day telegrams of congratulations and good wishes were received from the Governor-General and from the Chief Medical Officer of the Colony.

When we were shown round the buildings, not only did we see the two main pavilions which were already occupied to capacity, and the maternity block in which one labour ward has to be used as the main operating theatre until the administrative building can be built, but we were also shown a new group of buildings subsidized by the Government for Traumatology (Orthopædics). Dr. E. W. Price of our Society, who is a specialist in this form of surgery, had been asked by the Government medical service to take charge of this extra department of the new institute. The buildings are not ready, but the work has already been begun, and we were shown a large group of toddlers—some in irons with wheel tables to push, some in irons but with crutches, and others still in irons but trying to walk on their own and kick footballs and play. These

The Main Medical Ward

little ones would have been destined to a life of misery, for they would never have been able to walk properly had it not been for the operations performed and the care which they received in the hospital. Mr. Glyn Edwards, the elder son of Mr. and Mrs. Edwards, is helping this work on the mechanical side.

HERE, at Kimpese, we have an up-to-date modern hospital staffed by American, British and Swedish missionaries, aided by fully-trained African assistants, where the nursing is done by young African men and women who are being trained in the medical school for nurses and midwives. It was a great day for us all, white and black, to be present at the inauguration. There is a great deal of building and organization yet to be done, but the hospital and the schools are functioning and young men and women from at least five of our Congo Protestant Missions are being trained to heal the body, following the footsteps of the Master, Whom they know and serve as their Lord and Master.

itute, Kimpese

FROM FAR AND NEAR

Training for Leadership

REV. T. W. ALLEN reports from Colombo, Ceylon :

In connection with our own Baptist Church you will be glad to know that we have sent recently a young Tamil student, David Edward, to Serampore for training for the ministry. He is the only ministerial candidate we have in training and we really need three or four more. This problem of recruiting men and women for church work is a serious problem for our younger churches and one causing us deep concern. To help in training leaders we are running a Lay Preachers Training Course and have eleven promising young men who are taking a course in Old and New Testament, Preaching and Christian Doctrine. When fully trained they will be a great help in supplying pulpit needs.

Agricultural News

MR. DAVID STOCKLEY reports from Barisal :

While some of these discussions were in progress I was able to have a good look around the villages. The soil of the district is dark brown or black due to rotting vegetation and the burning of the 3–4ft. long rice stubble. The houses and the immediate high ground on which they are sited was clean and tidy, but a few feet away all the rest of the high ground is covered with jungle or wild growth. The jungle is a form of screen and shade, but it is practically useless and holds mosquitoes. I feel that if the high ground was cleared, cold weather vegetables could be grown and also a variety of fruit and firewood trees. A cow was found with large ticks on it. These were immediately removed ; then a calf from round the corner was produced, covered from head to foot with all stages of the tick life cycle. This animal was promptly bathed with carbolic soap and dusted with " Gammexane ". Next morning as we left I was surrounded by women with bottles and paper to buy Gammexane for killing hair lice. Most women and girls here have hair lice in their hair. The adult lice are a good one tenth of an inch long, and the hair is full of nits or lice eggs glued to the hair by the female. On our way a cultivator stopped me and asked me to have a go with his plough. This is a simple wooden affair with a metal point. Some earth is turned up by it to form a seed bed. En route we crossed a bridge which a few weeks ago was a complete shambles and dangerous to cross. It had been mended, but at one end there was a drop of 10ft., and a gap of 20ft. to the road.

Bolobo Hospital

DR. JACK GRAY reports :

Our wards are ever full to overflowing with sick folk from every quarter. I wish I had time to tell you of numbers of them, but one or two quick sketches will have to suffice. A thin, wasted, anxious child was brought in some months ago, weakened by constant vomiting. Operation revealed the cause, and permitted us to deal with it, and some weeks later a plump, roguish wee lass left us to return with rejoicing parents to her village. In hospital now is a woman who arrived a couple of weeks ago in grave danger of death from one of the most serious complications of child-birth. The surgeon's knife, modern drug-weapons to combat infection, and the healing power of God, have restored her to her husband. Far away from Bolobo a strong young man was felling a tree in the forest. He miscalculated how the tree would fall, and with disastrous suddenness he found his left leg crushed. His friends quickly liberated him, but they had no injection to release him from the torture of the pain, and though they set off at once to get him to the river and into a canoe, it was not till thirty-six hours after that they arrived here. Already serious infection was established, and we had grave doubts as to the wisdom of trying to conserve the leg, but in view of the pleadings of the patient and his friends we decided to try.

Shortage of Water

DR. MURIEL RIGDEN GREEN reports from Berhampur :

A very urgent hospital problem just now is the inadequate water supply. During the dry months from October to June we get very short of water. The town supply which comes in pipes is not sufficient as the pressure is so low, and the reservoir of the town gets very low. We have two wells in the compound but these dry up in the hot weather. We are consulting with the Government Engineers of Orissa and hope they may be able to help, but it is a serious problem as we cannot run the hospital without an adequate supply of water.

Trained Nurses Association of India

MISS ISOBEL THOMSON, of Cuttack, reports :

This visit to North India was made primarily so that I could attend the Spring Council Meeting of the Trained Nurses Association of India as the representative of Orissa. The sessions were held at the headquarters of the Association in Delhi and occupied the better part of two days. One representative from each State in India was present and almost all were Indians. I went as the deputy of the Orissa Secretary of the T.N.A.I. All were educated women, able to discuss intelligently and to take a responsible part in affairs. Many had visited America and Britain and taken post-graduate courses there, and are now back in India in charge of hospitals or groups of hospitals. Not a few of these women were Christians. It was a real joy to speak to them and to hear of their deep satisfaction in their work, of the problems and difficulties of nursing in India generally—there are problems here with no parallel in the West—and of their aims and hopes for the nursing profession in India in future years. During the official business and the informal conversations afterwards I learned of the courage and patience of these women. All were leaders and strove to give the best and to gain the best from their pupils. They had been nursing many years and their ideals were still

high. I was proud of them and felt that if India continued to be served by such women of noble character she would not be long in coming forward as a leader of the world.

Annual Retreat at Wathen

MISS SIMONE MERCIER writes :

This week at Wathen deacons and church leaders from each of our Lower River stations are gathered together for the annual " Retreat " ; they have daily times of worship and meditation, and at other times they study, under the leadership of a missionary or of a native pastor, a portion of the scriptures or one aspect of Christian Doctrine. Mr. and Mrs. Lambourne have joined with them as delegates from Kibentele. It is always a long-anticipated event for those who are chosen to go ; there they enjoy a wider and deeper fellowship with other members of the Church and find inspiration and a renewal of their faith and Christian experience. All this, of course, they are expected to share later with their own local church.

Demand for Evangelists

MISS MAY CARBERY writes :

After returning from Quibocolo, Malvina Shields and I had two days together and then set off to itinerate in opposite directions, she into the Caluca district with our " repertory " company, and myself to our newly acquired Noqui district. With Mr. Parsons and deacons Pedro Fernando and Kana (who is head nurse on the women's side of the hospital), we travelled over 600 kilometres in five days—just a very quick trip to see what are the needs and to know how to plan a future itineration. The people are clamouring for evangelists ; we could place ten immediately if we had them ; but our other districts are also in need. We were impressed by one woman named Malwa, at the village of Kwankwa She had written to us asking for a teacher. We stopped the car there and inquired for her. She begged us to have prayers and quickly got her house ready and invited the neighbours in, and Mr. Parsons gave them a little service. *This is all they have ever had.*

Three other towns have already built churches of adobe with tin roofs as a token of their readiness to receive an evangelist. On my trips around the district now I am warning some of our slacker towns that they are in danger of losing their evangelists unless they show a better response.

Salvation the First Need

REV. R. A. CRUMPLER reports from Wathen :

I am now itinerating in the Bangu area, and, apart from the hours I have spent repairing mission lorries, I feel this is the first bit of really useful work I have done since arriving. How I wish a school teacher could come to Ngombe to take on the schools and release me for continuous itineration in the district. This trip has opened my eyes to the need for at least one missionary to spend at least three weeks out of every four in the villages. I know that person would have many difficulties and discomforts, but the job would reward him. The people here flock to hear of Christ, and wherever I go they come to me and kneeling on the ground say, " Please help me, for I want to follow Jesus ". The other day I inadvertently passed by a small village of three huts hidden by the trees. Five minutes later a very angry man caught me up. Didn't I know they were God's men and wanted teaching ? So I had to return with him. They sat me on a chair and then sat round whilst I spoke. The people long for more help—and how grateful they are when you arrive to give it. School work is of course extremely important, but the salvation of a people is its first need.

Fellowship in Prayer

(Based on the Prayer Calendar)

December 6–12. THE CHURCH OF CHRIST IN CHINA.—It is not now possible to get news directly from our brethren in China. But we must never forget that the churches founded through the work of our Society continue, and that the Christian influence has its effect on the life of the Chinese people. Pray for all Christians in China, and especially for those in positions of responsibility and influence in the community.

December 13–19. CO-OPERATIVE MISSIONARY AGENCIES.—The B.M.S. joins with societies of other denominations in co-operative work, both in planning and administration at home and in service overseas. The principal agencies for this work are the International Missionary Council and the Conference of British Missionary Societies at home, and the National Christian Council of India, Pakistan, Ceylon and Burma, the Congo Protestant Council, the Evangelical Alliance of Angola, and the Asia Christian Colleges Association. Remember also in your prayers the Protestant Missionary Headquarters in Brussels and the Lisbon Centre.

December 20–26. CHILDREN OF MISSIONARIES.—In Christmas week, when we think of family reunions, let us think of the many missionaries who will be separated from their children. This is one of the sacrifices which have to be made by those who serve Christ on the foreign field. Your prayers are asked for the children of missionaries at Eltham College (boys), Walthamstow Hall (girls), and other schools, and for the guardians and teachers who have the care of the children while their parents are away.

December 27–31. THANKSGIVING.—Let us give thanks for all hitherto unevangelized fields entered during the year now ending, and for all the new converts who have been baptized and admitted to Church membership. Let us pray for the members of the Committees of the Society that in the New Year they may face with faith and courage the problems and tasks before them.

The Presentation

By ELSIE M. BURTON

FRIDAY, 18th September, was the climax to a week of excitement and preparation at Ntondo. A presentation was held. It was a presentation of long and faithful service medals to men of the D.C.C.M. and the B.M.S. in and around the Bikoro territory. This ceremony, being the first of its kind at Ntondo, caused a stir of curiosity and interest.

The candidates were called together, some having to leave their posts of service in the surrounding villages. They were men of God, serving God faithfully and enjoying the work that He had set for them to do. For this memorable day they set aside their tasks to accept a well-earned symbol presented to them by the Government of their own colony. There were one candidate from the D.C.C.M. and ten from the B.M.S. Their years of service ranged from twenty-two to thirty years, and their tasks were varied: village teacher-evangelist, superintendent, personal boy, station schoolteacher, superintendent pastor. Often these men had commenced with very menial tasks. One spent two years as Ntondo post boy in the days when mail had to be collected each week by canoe, crossing the lake in all weathers to Irebu, a point where Lac Tumba joins the Congo river. This trip took fifteen hours travelling, and often a further distance had to be covered in order to obtain parcel post. He rose from this task to become a personal boy, and has remained in that position ever since.

THE sun rose, and there was a faint breeze blowing off the lake and whispering in the trees. The day had begun, and with a burst of enthusiasm and a bustle of activity, Ntondo came to life. Little boys ran about with palm frond brushes sweeping the paths with experienced earnestness. Others made a final effort towards perfection as they cut at the grassy patch on the cliff top, beneath a majestic forest tree, where the ceremony was to be held. A flag staff was erected and the Belgian flag duly hoisted. Schoolboys paraded again and again along the route to their appointed places. Teachers criticized again and again, missionaries corrected again and again, as the boys went through their paces.

Ntondo schoolboys on parade

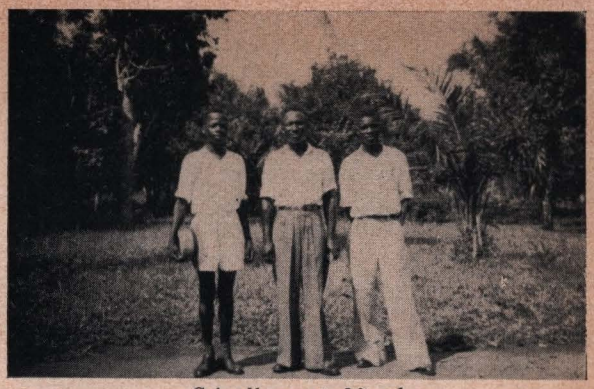
At 2 p.m. the final rehearsals were made and then the boys returned to their quarters to await marching orders. Five colleagues of the D.C.C.M. Coquilhatville and Bolenge arrived shortly after 3 p.m., and a little later M. Brausch, the Administrator, and his wife from Bikoro, with two friends, arrived. The reception over, we all made our way along the cliff road, which was well lined with smiling Africans. A table and chairs had been arranged at the appointed spot, and we all took our places. At right angles to our chairs were the candidates sitting smartly on several benches. They were dressed in clean shirts, ties and freshly-pressed suits. At a given signal the schoolboys appeared, marching briskly in columns of three, and divided into their several classes. Each class carried three small flags which were lifted high by the leaders. Boldly in unison they marched. Sharply they turned into the arena and as sharply, in response to the commands of their teachers, they slapped to a halt, then turned to face the audience. They were all neatly dressed in white shirts and khaki shorts.

AS the last class halted and turned, they all in French greeted the Administrator and his wife and the *Chef de secteur* (native chief of the area). Then they burst into song. They sang in unison a Lingala hymn, *Tika tokosanjola* ("Let us with a gladsome mind"). It was beautiful singing, and as one gazed up into the tall forest tree, then across the rippling water of the lake, gently lapping against the rocks below us, one could sense the very presence of God in our midst. Mr. Lewis, of the D.C.C.M. Coquilhatville, prayed in Lonkundu, followed by more singing and prayer in Lingala. Then there was a word of introduction and greeting from Rev. A. Simpson, of Ntondo, to M. Brausch, which was followed immediately by a charming and informal word from the Administrator himself to the people, but, of course, primarily to the eleven

candidates waiting patiently on their benches. Then their turn came. As the Rev. A. Simpson introduced them, they came into the arena and stood in a long line before the Administrator. One by one their name, occupation and years of service were called out :

D.C.C.M. :
Iyeli Pierre, Evangelist—25 years.
B.M.S. :
Boika Mola Jean, Evangelist, superintendent—24 years.
Bokole Daniel, Personal boy—26 years.
Bola Ilanga Paul, Teacher in station school ; trained at Kimpese as Evangelist—25 years.
Boluka Samuel, Evangelist, Superintendent—26 years.
Engeimi Maurice, Evangelist—22 years.
Engo Daniel, Personal boy, served as post boy for two years—26 years.
Melanga Philippe, Evangelist—24 years.
Mola Ipako Jean, Evangelist—22 years.
Monkenia Daniel, Evangelist—30 years.
Ngando Mbelo Pierre, Superintendent teacher, trained at Kimpese as Evangelist, worked as teacher in station school, about to be ordained —30 years.

ONE by one they came forward and stood to attention while a medal was securely pinned to their jacket or shirt. They bowed, shook hands, said, "*Merci*", and slipped back into line. The ceremony over, they paraded back to their benches, all except one, Ngando Pierre. He spoke sincerely and loyally, rendering the appreciation of all concerned. He spoke of the generosity and kindness of the Belgian Government through the years, making them realize that they were not forgotten. He spoke of the advance of medical work, the construction of roads, the introduction of steamers, the establishing of tribunals, all being sponsored by the State.



Schoolboys at Ntondo

To close this memorable hour the boys turned to salute the Belgian flag. Boldly they sang the national anthem—*Vers l'Avenir* ("Looking into the Future"). The sun was sinking over the lake, casting beautiful patterns over the water. The flag was fluttering in the evening breeze, and as the last strains of the anthem died away, we realized that this had been more than a presentation of medals. This had been to us all a reminder of the day of days when we would come before the King of Kings. Would we be ready to receive our medals? Would we be prepared and worthy to receive those words : "Well done, thou good and faithful servant"?

ACKNOWLEDGMENTS

(To 15th October, 1953)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Work : Anon., 10s. ; "In loving memory of Mrs. Wood, Southsea," £1 1s. ; P. E. H., £1 ; M. J. S., £5 ; Anon., £10 ; Anon., £2 ; Anon., 10s. ; Anon., 7s. 6d. ; One of the Readers of *Seren Cymru*, 10s.

Medical Work : W. R.—Work among Lepers, £5 ; Anon.—For work among Lepers, £3.

Deficit Fund : A Reader of *Seren Cymru*, 2s.

G.A. Jubilee Fund : Anon., An ex-G.A., 6s. ; Miss P. L. Newling, "A Thankoffering for 50 years of G.A.," £1 1s.

Translation Work : The Misses J. N. and F. W. Miller, for the work of the Rev. H. W. Spillett (Hongkong), £1.

Legacies

THE following Legacies have been gratefully received in recent months :—

			£	s.	d.
Aug.	31st.	Sir Edward Wood (Medical, £25 19s. 4d.)	51	18	9
Sept.	1st.	Miss Caroline Spendlove (Medical)	64	12	5
		Miss Alice Paget (Medical)	50	0	0
	14th.	B. Senior	47	8	10
		Miss Hannah Colledge ..	2,684	10	2
	15th.	Mrs. M. Pullen	20	2	9
	16th.	G. J. Hayward	100	0	0
	25th.	Miss A. B. Peirson	300	0	0
	30th.	Miss C. I. Jenkins (Medical)	100	0	0
		J. Nelson	100	0	0
Oct.	6th.	Miss Alwyn Perry	10	0	0
	8th.	Mr. J. Harries	2	4	0
	10th.	Sir Edward Wood (Medical, £2 19s. 11d.)	5	19	9
	13th.	Mr. J. Adkin	100	0	0

When Not to Stop!

By L. WADDINGTON SMITH, of Rangamati

ON Tuesday in Easter week I went into the house of a village Christian. His wife and two neighbours were "inquiring", but not, as yet, urgently. It was the hottest part of the day, and the whole family were at home to visitors. The father lay on his back on the bamboo floor, his head on a greasy pillow, resting after his morning's work in the fields and a good rice meal, and teasing his baby son. The mother sat, also on the floor, her feet pressed against the bamboo fence, weaving a cloth for herself, the weight of her body supported in a leather sling, keeping the warp threads taut. One or two other men lounged about; there was coming and going; and the visiting women passed a bamboo pipe from one to another, laughing, talking and smoking. I joined in the talk sometimes, but mostly listened and knitted and waited, hoping the men would soon go back to their fields. It is so much easier to teach the women if their menfolk are not there.

But it was Tuesday in Easter week, and these women who were laughing, talking and smoking were my concern. I had with me pictures, and the story of Good Friday and Easter Day in their own tribal tongue. When would there be a chance to begin? At last, deciding not to wait for the men to go, I took out the book and the pictures. The women moved nearer. One sat behind me and looked over my shoulder at the picture.

"Who is He?" she asked. "And why is He fastened up like that, with His arms outstretched?"

"That is Jesus, the One of whom you have heard, the altogether Good Man Who healed the sick and cleansed the lepers. He fell into the hands of wicked men and that is what they did to Him."

THE children were still noisy, but the women listened. I began to read, "And when they came unto the place which is called the skull, there they crucified Him. And the malefactors, one on the right hand and the other on the left."

A toddler put his foot through the floor and screamed. Three or four people rushed to help him, scattering barking dogs. (Annoying—but that kind of thing happens—let's go on!)

"Jesus said: 'Father forgive them for they know not what they do'." (Timely word to me!) "And parting His garments among them they cast lots."

The nearest man had fallen asleep and was snoring loudly.

"One of the malefactors which were hanged railed on him."

The hens pecked the paddy spread in the sun to dry. A woman let out a stream of invective and attacked them with a long bamboo. Dogs yelped, hens squawked, babies squealed, women

Hill Village Children

shouted and one man snored. What was I reading? Was anyone listening? Did anyone want to listen? Did anyone care? Should I stop, and go away until another time? The woman over my shoulder was listening, no one else. I went on for her, to her; but the noise was deafening. Practice held me to the words, and I read mechanically right through, to one woman.

"On the first day of the week, very early in the morning they came—and found the stone rolled away from the tomb. And they entered in and found not the body of the Lord Jesus."

The woman over my shoulder pressed closer to hear and to see the picture. She was very hot. So was I. She was chewing betel nut, but she was listening.

"He is not here, He is risen."

SUDDENLY there was less noise. It was just one of those moments when, for no apparent reason, all sound ceases. I looked up, surprised. The snoring man turned over, the hens had gone, the dogs were quiet, and the children gently playing. Two of the women had wandered off. The woman over my shoulder was still there, and two strangers had arrived, a Buddhist woman and her fifteen-year-old son. I went on:

"Jesus had truly died. Now He was truly alive, and He said, 'Because I live you shall live also,' and, 'He that believeth on me, though he were dead, yet shall he live'."

"What's that you are saying?" (This from the newly-arrived Buddhist woman.) "If we believe in Jesus, if we die we live again! Is that what you are saying? Where? How? In what shape?"

We searched the Scriptures. Everyone was listening now! Her son rebuked her. "We are Buddhists; we should not be listening to this!"

"You be quiet," she answered. "This is the best thing I've ever heard!" (Oh! What if I had stopped when the noise was so discouraging! I was within an ace of doing so! Whose prayers saved me from that, I wonder.)

QUESTIONS as old as the human race poured out. What does happen to us when we die? What happens if we are Christians? What happens if we are not? What must we do to be saved? What about our sins, all the things that keep us from heaven? (Thank God for the man who wrote: *Jesus only, none beside.*)

They asked, and asked, and everyone listened.

At last I left, walking on air, but also feeling that if God wanted any more heathen converting that day He would have to do it without me!

But, late at night, when our rice was cooked and eaten, and the embers of the fire were dying, and a mosquito net seemed a very acceptable refuge, two flaming bamboo torches shone through the darkness. It was the woman who had listened over my shoulder, and the man who had snored. They stamped out their torches and sat down. "Tell us again," they said, "what Christians believe happens after death, and sing again for us: *Jesus only, none beside.*"

And they listened and asked and heard all over again.

NEW YEAR PRAYER MEETING

THE New Year Prayer Meeting will be held at the Kingsgate Baptist Church, Southampton Row, W.C.1, on 1st January, at 11 a.m. It will be conducted by Rev. J. W. C. Dougall, D.D., of the Foreign Missions Committee of the Church of Scotland.

MISSIONARY RECORD

Departures

29th September, Miss M. A. Fasham, for study in Belgium; Senhor and Senhora A. Afonso, for Lisbon.

2nd October, Miss L. Quy, for Sambalpur.

4th October, Rev. C. A. G. and Mrs. Austen, for Lingungu; Mr. and Mrs. S. G. Anslow and child, for Upoto; Mr. and Mrs. P. E. T. Briggs and Miss P. J. E. Crane (fiancée of Dr. M. C. Spencer), for Yakusu.

10th October, Miss P. H. Jessop, for Bembe.

16th October, Miss D. A. M. Bacon, for Dinajpur; Miss D. A. Catley, for Palwal; Rev. D. H. Emmott, for Bishnupur; Rev. G. H. and Mrs. Grose, for Monghyr; Rev. G. Price, for Delhi; Mrs. J. T. Sidey, for Gaya; Dr. and Mrs. S. F. Thomas and two children, and Rev. F. Wells, for Udayagiri.

Marriage

10th October, at Bromley Baptist Church, Mr. Albert Stanley Cox, of Bolobo, to Miss Ethel Margaret Kane.

THE BAPTIST MISSIONARY SOCIETY, 93, GLOUCESTER PLACE, LONDON, W.1

Cover Picture: Pilgrims bathing in the River Ganges

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